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CHRIST IN THE GARDEN.

Lucas Brothers Baltimore

THE PIOUS GUIDE TO PRAYER & DEVOTION.

Let my prayer be directed as incense in thy sight. Psalm cxl. v. 2.

BALTIMORE,

PUBLISHED BY LUCAS, BROTHERS.

Nº 170 MARKET ST.

I

THE

PIOUS GUIDE

TO

PRAYER AND DEVOTION:

CONTAINING

VARIOUS PRACTICES OF PIETY,

CALCULATED TO ANSWER THE DEMANDS OF THE DEVOUT MEMBERS OF THE

ROMAN CATHOLIC CHURCH.

Arranged by a Clergyman.

"Let my prayer be directed as incense in thy sight."—PSALM cxl. v. 2

BALTIMORE:
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170 MARKET STREET.

2

THE manner of lay persons' *baptizing* an infant, in case of danger of death.

TAKE common water, pour it on the head or face of the child; and, while you are pouring it, say the following words:

"I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

NOTE. *Any person, whether man, woman, or child, may baptize an infant, in case of danger of death.*

Gift
H. S. Mauchen
July 25, 1921

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THE

ROMAN CALENDAR.

THE Calendar is a Table containing the Feasts which are kept during the year. They are of two sorts: some are affixed to certain days, and are called *immoveable;* others have no fixed days, and are called *moveable.*

Most of the *moveable feasts* depend upon the feast of Easter, which is regulated by the full moon of the vernal equinox. A compendious table of these feasts is here affixed. The first Council of Nice, held in the year 325, decreed that the feast of Easter should be celebrated on the Sunday following the full moon, which falls either on the 21st of March, (which was looked upon, at that time, as the day of the equinox,) or on the days following, till the 18th of April. Hence, if the full moon fall on the 21st of March, and this be a Saturday, the next day will be Easter Sunday. But if it fall on the 20th, this moon will not be considered the paschal moon: the next full moon only, which will be on the 18th of April, can be reckoned such. Should this 18th of April be a Sunday, Easter would be the Sunday following, or the 25th of April. Easter, then, can be no later than the 25th of April, nor earlier than the 22d of March.

The Dominical letters are used to indicate the Sundays throughout the year. They are seven in number, corresponding to the seven days of the week, and are changed annually. In leap year, two are set down: the first indicates the Sundays till the 25th of February—the other during the remaining part of the year.

The Golden number is contained in a cycle of 19 years. In this cycle the new-moons return, in a regular succession, to the same days in which they were in the preceding cycle. Hence the different numbers of the Epact, which is used to designate the new-moon and to determine the feast of Easter, always correspond with the same golden numbers in every cycle.

Anno Dom.	D. L.	G. N.	Epact.	Septuagesima.	Ash Wed.
1842	b.	19	18	Jan. 23	Feb. 9
1843	A.	1	0	Feb. 12	March 1
1844	g. f.	2	11	Feb. 4	Feb. 21
1845	e.	3	22	Jan. 19	Feb. 5
1846	d.	4	3	Feb. 8	Feb. 25
1847	c.	5	14	Jan. 31	Feb. 17
1848	b. A.	6	25	Feb. 20	March 8
1849	g.	7	6	Feb. 4	Feb. 21
1850	f.	8	17	Jan. 27	Feb. 13
1851	e.	9	28	Feb. 16	March 5
1852	d. c.	10	9	Feb. 8	Feb. 25
1853	b.	11	20	Jan. 23	Feb. 9
1854	A.	12	1	Feb. 12	March 1
1855	g.	13	12	Feb. 4	Feb. 21
1856	f. e.	14	23	Jan. 20	Feb. 6
1857	d.	15	4	Feb. 8	Feb. 25
1858	c.	16	15	Jan. 31	Feb. 17
1859	b.	17	26	Feb. 20	March 9
1860	A. g.	18	7	Feb. 5	Feb. 22
1861	f.	19	18	Jan. 27	Feb. 13
1862	e.	1	0	Feb. 16	March 5
1863	d.	2	11	Feb. 1	Feb. 18
1864	c. b.	3	22	Jan. 24	Feb. 10
1865	A.	4	3	Feb. 12	March 1
1866	g.	5	14	Jan. 28	Feb. 14
1867	f.	6	25	Feb. 17	March 6
1868	e. d.	7	6	Feb. 9	Feb. 26
1869	c.	8	17	Jan. 24	Feb. 10
1870	b.	9	28	Feb. 13	March 2
1871	A.	10	9	Feb. 5	Feb. 22
1872	g. f.	11	20	Jan. 28	Feb. 14
1873	e.	12	1	Feb. 9	Feb. 26
1874	d.	13	12	Feb. 1	Feb. 18
1875	c.	14	23	Jan. 24	Feb. 10
1876	b. A.	15	4	Feb. 13	March 1
1877	g.	16	15	Jan. 28	Feb. 14
1878	f.	17	26	Feb. 17	March 6

Rule for finding the First Sunday of Advent. It is that Sunday before, or after, which is next to the 30th of No vember. Whit Sunday being known, and the first Sunday

Easter.	Ascension.	Whit-Sunday.	Corpus Christi.
March 27	May 5	May 15	May 26
April 16	May 25	June 4	June 15
April 7	May 16	May 26	June 6
March 23	May 1	May 11	May 22
April 12	May 21	May 31	June 11
April 4	May 13	May 23	June 3
April 23	June 1	June 11	June 22
April 8	May 17	May 27	June 7
March 31	May 9	May 19	May 30
April 20	May 29	June 8	June 19
April 11	May 20	May 30	June 10
March 27	May 5	May 15	May 26
April 16	May 25	June 4	June 15
April 8	May 17	May 27	June 7
March 23	May 1	May 11	May 22
April 12	May 21	May 31	June 11
April 4	May 13	May 23	June 3
April 24	June 2	June 12	June 23
April 8	May 17	May 27	June 7
March 31	May 9	May 19	May 30
April 20	May 29	June 8	June 19
April 5	May 14	May 24	June 4
March 27	May 5	May 15	May 26
April 16	May 25	June 4	June 15
April 1	May 10	May 20	May 31
April 21	May 30	June 9	June 20
April 12	May 21	May 31	June 11
March 28	May 6	May 16	May 27
April 17	May 26	June 5	June 16
April 9	May 18	May 28	June 8
March 31	May 9	May 19	May 30
April 13	May 22	June 1	June 12
April 5	May 14	May 24	June 4
March 28	May 6	May 16	May 27
April 16	May 25	June 4	June 15
April 1	May 10	May 20	May 31
April 21	May 30	June 9	June 20

of Advent being found, the number of Sundays which intervenes is the number of Sundays after Pentecost.

6

FESTIVALS, FASTS, &c.

HOLY-DAYS OF OBLIGATION.

The Circumcision of our Lord.
The Epiphany.
The Annunciation of the Blessed Virgin.
The Ascension.
Corpus Christi, or the Feast of the Blessed Sacrament.
The Assumption of the Blessed Virgin.
All Saints.
The Nativity of our Lord.

N. B. Sundays and the Feasts which fall on them, are not included in this enumeration.

FASTING DAYS.

Fridays in Advent.
Every day in Lent, Sundays excepted.
The Ember days, which occur four times in the year, viz :—the Wednesdays, Fridays and Saturdays—

1. Immediately after the first Sunday in Lent.
2. In Whitsun-week.
3. Immediately after the 14th of September.
4. Immediately after the third Sunday of Advent.

The Vigils of Whit-Sunday.
of the Assumption.
of All Saints.
of Christmas

N. B When a fasting day falls upon a Sunday, it is kept on the Saturday preceding that Sunday.

DAYS OF ABSTINENCE.

All Fridays and Saturdays, except those Saturdays which fall between the 25th of December and the 2d of February, inclusively, and all the Sundays in Lent. When Christmas falls on Friday, abstinence is not of precept.

NOTE.—Dispensation to eat fleshmeat on all Saturdays "not restricted by a fast," has been granted by his Holiness, Pope Gregory XVI., for ten years, from the 22d June, 1833—and subsequently, (Nov. 22d, 1840,) renewed for twenty years more.

THE SIX PRECEPTS OF THE CHURCH.

1. The Catholic Church commands her children, upon Sundays and Holy-days, to be present at the great Eucharistical sacrifice, which we call the Mass; to rest from servile work on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence; and on fasting days to eat but one meal.

3. She commands them to confess their sins to their pastors, at least once a year.

4. She commands them to receive the blessed Sacrament at least once a year, and that at *Easter*, within the *first Sunday of Lent* and *Trinity Sunday*.

5. She commands them to contribute to the support of their pastors.

6. She commands them not to solemnize marriage at the forbidden times, nor to marry persons within the for bidden degrees of kindred, or otherwise prohibited by the church.

The solemnizing of Marriage is forbidden, from the first Sunday of Advent, till after the sixth day of January; and from the beginning of Lent, till Low Sunday.

COUNCIL OF LATERAN.

The fourth Council of Lateran, Can. 21, ordains,—"That every one of the faithful of both sexes, after they come to the years of discretion, shall, in private, faithfully confess all their sins, at least once a year, to their own pastor; and take care to fulfil, to the best of their power, the penance enjoined them; receiving reverently, at least at EASTER, the Sacrament of the Eucharist, unless, perhaps, by the counsel of their own pastor, for some reasonable cause, they judge proper to abstain from it for a time: otherwise let them be excluded out of the church, whilst living; and when they die, be deprived of Christian burial."

EXPLANATION OF ROMAN CALENDAR.

The *Immoveable Feasts* have been carefully distinguished in the Calendar. Those which are of obligation, are printed in large capitals, those of peculiar devotion in smaller ones; the others in ordinary round types. Those which are not found in the Roman office are in italic letters.

JANUARY.

1	A	† CIRCUMCISION OF OUR LORD.
2	b	† Octave of S. Stephen.
3	c	† Octave of S. John.
4	d	† Octave of holy Innocents.
5	e	† Vigil of Epiphany.
6	f	† EPIPHANY OF OUR LORD.
7	g	Of the Octave of Epiphany.
8	A	Of the Octave.
9	b	Of the Octave.
10	c	Of the Octave.
11	d	Of the Octave.
12	e	Of the Octave.
13	f	Octave of Epiphany.
14	g	S. Hilary, Bishop of Poitiers.
15	A	S. Paul, first Hermit.
16	b	S. Marcellus, Pope and Martyr.
17	c	S. Anthony, Abbot.
18	d	Chair of St. Peter, at Rome.
19	e	S. Canute, King of Den. Martyr.
20	f	SS. Fabian and Sebastian, Martyrs.
21	g	S. Agnes, Virgin and Martyr.
22	A	SS. Vincent & Anastasius, Martyrs.
23	b	ESPOUSALS OF THE B. V. MARY.
24	c	S. Timothy, Bishop and Martyr.
25	d	Conversion of S. Paul, Apostle.
26	e	S. Polycarp, Bishop and Martyr.
27	f	S. John Chrysostom, Bishop and Doctor.
28	g	S. Raymund of Pennafort, Confessor.
29	A	S. Francis of Sales, Bishop.
30	b	S. Martina, Virgin and Martyr.
31	c	S. Peter Nolasco, Confessor.

On the 2d Sunday after Epiphany, THE MOST HOLY NAME OF *JESUS*.

N. B. The days marked with a † are days of Plenary Indulgence.

FEBRUARY.

1	d	S. Ignatius, Bishop and Martyr.
2	e	† PURIFICATION OF THE B. V. MARY.
3	f	† S. Blase, Bishop and Martyr.
4	g	† S. Andrew Corsini, Bishop.
5	A	† S. Agatha, Virgin and Martyr.
6	b	† S. Dorothy, Virgin and Martyr.
7	c	† S. Romuald, Abbot.
8	d	† S. John of Martha, Confessor.
9	e	† S. Apollonia, Virgin and Martyr.
10	f	S. Scholastica, Virgin.
11	g	*SS. Saturninus, and his Companions, Martyrs.*
12	A	*S. Meletius, Patriarch of Antioch, Confessor.*
13	b	*S. Catharine of Ricci, Virgin.*
14	c	S. Valentine, Priest and Martyr.
15	d	SS. Faustinus and Jovita, Martyrs.
16	e	*S. Onesimus, Bishop of Ephesus, Martyr.*
17	f	*S. Theodulus, Martyr.*
18	g	S. Simeon, Bishop of Jerusalem, & Martyr.
19	A	*S. Mansuetus, Bishop of Milan, and Confessor.*
20	b	*S. Eucherius, Bishop and Confessor.*
21	c	*S. Severianus, Bishop and Martyr.*
22	d	Chair of St. Peter, at Antioch.
23	e	(Vigil.) S. Peter Damian, Bishop and Doctor.
24	f	S. MATTHIAS, APOSTLE, *in leap years on the* 25.
25	g	*S. Felix, Pope and Confessor.*
26	A	*S. Alexander, Bishop of Alexandria, Confessor.*
27	b	*S. Leander, Bishop of Seville, Confessor.*
28	c	*S. Romanus, Abbot.*
29	d	*S. Oswald, Bishop of Worcester, Confessor.*

On Friday after Quinquag. Sund., PASSION OF OUR LORD.

—— *after the* 1*st Sund. of Lent*, CROWN OF THORNS OF OUR LORD.

—— *after the* 2*d Sund. of Lent*, SPEAR AND NAILS OF OUR LORD.

MARCH.

1	d	*S. Albinus, Bishop and Confessor.*
2	e	*S. Simplicius, Pope and Confessor.*
3	f	*S. Cunegundes, Virgin.*
4	g	S. Casimir, Confessor.
5	A	*S. Phocas, Martyr.*
6	b	*SS. Victor and Comp. Martyrs.*
7	c	S. Thomas of Aquino, Conf. and Doctor.
8	d	S. John of God, Confessor.
9	e	S. Frances, Widow.
10	f	The Forty Martyrs of Sebaste.
11	g	*S. Eulogius, Priest and Martyr.*
12	A	S. Gregory the Great, Pope and Doctor.
13	b	*S. Euphrasia, Virgin.*
14	c	*S. Mathilda, Widow.*
15	d	*S. Longinus, Martyr.*
16	e	*S. Abraham, Hermit.*
17	f	S. Patrick, Bishop, Apostle of Ireland.
18	g	S. Gabriel, Archangel.
19	A	S. Joseph, Spouse of the B. V. Mary.
20	b	*S. Cuthbert, Bishop and Confessor.*
21	c	S. Benedict, Abbot.
22	d	*S. Basil, Priest and Martyr.*
23	e	*S. Turibius, Bishop of Lima, Confessor.*
24	f	*S. Simeon, Martyr.*
25	g	† ANNUNCIATION of the B. V. MARY,
26	A	† *S. Ludger, Bishop and Confessor.*
27	b	† *S. John, Hermit.*
28	c	† *S. Gontran, King and Confessor.*
29	d	† *S. Cyrillus, Deacon and Martyr.*
30	e	† *S. John Climacus, Abbot.*
31	f	† *S. Balbina, Virgin.*

On Friday after the 3d Sund. of Lent, Five Wounds of our Lord.

—— *after the 4th Sund. of Lent,* The most precious Blood of our Lord.

—— *after Passion Sund.* the feast of the Compassion of the B. V. Mary.

APRIL.

1	g	† *S. Hugh, Bishop of Grenoble, Confessor.*
2	A	S. Francis of Paula, Confessor.
3	b	*S. Richard, Bishop and Confessor.*
4	c	S. Isidore, Bishop of Seville, and Doctor.
5	d	S. Vincent Ferrier, Confessor.
6	e	*S. Celestine I., Pope and Confessor.*
7	f	*S. Hegesippus, Confessor.*
8	g	*S. Dionysius, Bishop of Corinth.*
9	A	*S. Mary of Cleophas, sister of the B. V. Mary.*
10	b	*S. Macarius, Bishop of Antioch, and Confessor.*
11	c	S. Leo the Great, Pope and Doctor.
12	d	*S. Victor, Martyr.*
13	e	S. Hermenegild, Martyr.
14	f	SS. Tiburtius, Valerian and Maximus, Mar.
15	g	*SS. Basilissa and Anastasia, Martyrs.*
16	A	*S. Lambert, Martyr.*
17	b	S. Anicetus, Pope and Martyr.
18	c	*S. Perfectus, Priest and Martyr.*
19	d	*S. Timon, Deacon and Martyr.*
20	e	*S. Agnes, Virgin.*
21	f	S. Anselm, Bishop of Canterbury, & Doctor.
22	g	SS. Soter and Caius, Popes and Martyrs.
23	A	S. George, Martyr.
24	b	S. Fidelis, Martyr.
25	c	S. MARK, EVANGELIST.
26	d	SS. Cletus & Marcellinus, Popes and Marts.
27	e	*S. John, Abbot and Confessor.*
28	f	S. Vitalis, Martyr.
29	g	S. Peter, Martyr.
30	A	S. Catharine of Sienna, Virgin.

On the third Sunday after Easter, PATRONAGE OF S. JOSEPH.

MAY.

1	b	SS. PHILIP AND JAMES, APOSTLES.
2	c	S. Athanasius, Bishop of Alexandria, & Doct.
3	d	FINDING OF THE HOLY CROSS.
4	e	S. Monica, Widow.
5	f	S. Pius V., Pope and Confessor.
6	g	S. John the Apostle, before the Latin Gate.
7	A	S. Stanislas, Bishop and Martyr.
8	b	Apparition of S. Michael, the Archangel.
9	c	S. Gregory Nazianzen, Bishop and Doctor.
10	d	S. Antoninus, Bishop of Florence.
11	e	*S. Mamertus, Bishop of Vienna, and Confessor.*
12	f	SS. Nereus and Achilleus, Martyrs.
13	g	*S. John the Silent, Hermit.*
14	A	S. Boniface, Martyr.
15	b	*SS. Torquatus and his Companions, Martyrs.*
16	c	S. Ubaldus, Bishop.
17	d	S. Paschal Baylon, Confessor.
18	e	S. Venantius, Martyr.
19	f	S. Peter Celestine, Pope.
20	g	S. Bernardin of Sienna, Confessor.
21	A	*S. Valens, Bishop and Martyr.*
22	b	S. John Nepomucen, Martyr.
23	c	*S. Desiderius, Bishop and Martyr.*
24	d	FEAST OF B.V. M. AS HELP OF CHRISTIANS.
25	e	S. Gregory VII., Pope and Confessor.
26	f	S. Philip of Neri, Confessor.
27	g	S. Mary Magdalen of Pazzi, Virgin.
28	A	*S. Germanus, Bishop of Paris, and Confessor.*
29	b	*S. Maximus, Bishop of Triers, and Confessor.*
30	c	S. Felix, Pope and Martyr.
31	d	S. Petronilla, Virgin.

On Friday next to the Octave of Corpus Christi, the Feast of the SACRED HEART OF JESUS.

JUNE.

1	e	*S. Pamphilus, Priest and Martyr.*
2	f	SS. Marcellus, Peter and Erasmus, Martyrs.
3	g	*S. Clotildis, Queen of France.*
4	A	S. Francis Caracciolo, Confessor.
5	b	*S. Boniface, Bishop, Apostle of Germany.*
6	c	S. Norbert, Bishop of Magdeburgh.
7	d	*S. Robert, Abbot.*
8	e	*S. Medardus, Bishop and Confessor.*
9	f	SS. Primus and Felicianus, Martyrs.
10	g	S. Margaret, Queen of Scotland.
11	A	S. Barnabas, Apostle.
12	b	S. John a S. Facundo, Confessor.
13	c	S. Anthony of Padua, Confessor.
14	d	S. Basil the Great, Bishop and Doctor.
15	e	SS. Vitus, Modestus and Crescentia, Martyrs.
16	f	S. John Francis Regis, Confessor.
17	g	*S. Avitus, Priest and Confessor.*
18	A	SS. Marcus and Marcellianus, Martyrs.
19	b	S. Juliana of Falconieri, Virgin.
20	c	S. Silverius, Pope and Martyr.
21	d	S. Aloysius Gonzagá, Confessor.
22	e	S. Paulinus, Bishop of Nola.
23	f	Vigil of S. John the Baptist.
24	g	NATIVITY OF S. JOHN THE BAPTIST.
25	A	S. William, Abbot.
26	b	SS. John and Paul, Martyrs.
27	c	Of the Octave of S. John the Baptist.
28	d	(Vigil.) S. Irenæus, Bishop of Lyons, & Mar.
29	e	† SS. PETER AND PAUL, APOSTLES.
30	f	† Commemoration of S. Paul.

JULY.

1	g	† Octave of S. John the Baptist.
2	A	† VISITATION OF THE B. V. MARY.
3	b	† Of the Octave of SS. Peter and Paul.
4	c	† Of the Octave.
5	d	† Of the Octave.
6	e	† Octave of SS. Peter and Paul.
7	f	S. Leo II., Pope and Confessor.
8	g	S. Elizabeth, Queen of Portugal.
9	A	*S. Cyrillus, Bishop of Gortyna, Martyr.*
10	b	The Seven Brothers, Martyrs.
11	c	S. Pius I., Pope and Martyr.
12	d	S. John Gualbert, Abbot.
13	e	S. Anacletus, Pope and Martyr.
14	f	S. Bonaventure, Bishop and Doctor.
15	g	S. Henry, Emperor, Confessor.
16	A	B. VIRGIN MARY OF MOUNT CARMEL.
17	b	S. Alexius, Confessor.
18	c	S. Camillus of Lellis, Confessor.
19	d	S. Vincent of Paul, Confessor.
20	e	S. Jerom Æmilian, Confessor.
21	f	S. Praxedes, Virgin.
22	g	S. Mary Magdalen, Penit.
23	A	S. Apollinaris, Bishop and Martyr.
24	b	Vigil of S. James, Ap.
25	c	S. JAMES, APOSTLE.
26	d	S. Ann, Mother of the B. V. Mary.
27	e	S. Pantaleon, Martyr.
28	f	SS. Nazarius, Celsus, &c. Martyrs.
29	g	S. Martha, Virgin.
30	A	SS. Abdon and Sennen, Martyrs.
31	b	S. Ignatius, Founder of the Society of Jesus.

AUGUST.

1	c	S. Peter's Chains.
2	d	S. Alphonsus M. Liguori, Bishop.
3	e	Finding of the Relics of St. Stephen
4	f	S. Dominick, Confessor.
5	g	DEDICATION OF S. MARY *ad Nives.*
6	A	TRANSFIGURATION OF OUR LORD.
7	b	S. Cajetan, Confessor.
8	c	SS. Cyriacus, Largus & Smaragdus, Martyrs.
9	d	Vigil of S. Lawrence.
10	e	S. Lawrence, Martyr.
11	f	Of the Octave of S. Lawrence.
12	g	S. Clara, Virgin.
13	A	Of the Octave of S. Lawrence.
14	b	Vigil of Assumption, with fast.
15	c	† ASSUMPTION OF THE B. V. MARY.
16	d	† S. Hyacinthus, Confessor.
17	e	† Octave of S. Lawrence.
18	f	† Of the Octave of Assumption.
19	g	† Of the Octave of Assumption.
20	A	† S. Bernard, Abbot and Doctor.
21	b	† S. Jane Frances de Chantal, Widow.
22	c	† Octave of the Assumption.
23	d	(Vigil.) S. Philip Beniti, Confessor.
24	e	S. BARTHOLOMEW, APOSTLE.
25	f	S. Lewis, King of France, Confessor.
26	g	S. Zephyrinus, Pope and Martyr.
27	A	S. Joseph Calasanctius, Confessor.
28	b	S. Augustine, Bishop and Doctor.
29	c	Beheading of St. John the Baptist.
30	d	S. Rose of Lima, Virgin.
31	e	S. Raymund Nonnatus, Confessor.

On the Sunday within the Oct. of the Assumption, the Feast of S. JOACHIM, the Father of the B. V. Mary.

SEPTEMBER.

1	f	S. Giles, Abbot.
2	g	S. Stephen, King of Hungary, Confessor.
3	A	*S. Simeon Stylites, Confessor.*
4	b	*S. Rosalia, Virgin.*
5	c	S. Lawrence Justinian, Bishop of Venice.
6	d	*S. Onesiphorus, Martyr.*
7	e	*S. Regina, Virgin and Martyr.*
8	f	† NATIVITY OF THE B. VIRGIN MARY.
9	g	† Of the Octave of the Nativity of B. V. M.
10	A	† S. Nicholas Tolentine, Confessor.
11	b	† Of the Octave.
12	c	† Of the Octave.
13	d	† Of the Octave.
14	e	† EXALTATION OF THE HOLY CROSS.
15	f	† Octave of the Nativity.
16	g	SS. Cornelius and Cyprian, Bishops & Marts.
17	A	Stigmata of S. Francis.
18	b	S. Joseph a Cupertino, Confessor.
19	c	SS. Januarius, Bishop, & Companions, Marts.
20	d	(Vigil.) SS. Eustachius and Comp., Martyrs.
21	e	S. MATTHEW, APOSTLE.
22	f	S. Thomas of Villanova, Confessor.
23	g	S. Linus, Pope and Martyr.
24	A	OUR LADY OF MERCY.
25	b	*S. Cleophas, Martyr.*
26	c	SS. Cyprian and Justina, Martyrs.
27	d	SS. Cosmas and Damian, Martyrs.
28	e	S. Wenceslaus, Duke of Bohemia, Martyr.
29	f	† S. MICHAEL, ARCHANGEL.
30	g	† S. Jerom, Priest and Doctor.

On the Sunday within the Octave of the Nativity, the Feast of the HOLY NAME OF MARY; *and the Sunday following*, the Feast of the SEVEN DOLOURS.

OCTOBER.

1	A	† S. Remigius, Bishop,
2	b	† THE GUARDIAN ANGELS.
3	c	† *S. Candidus, Martyr.*
4	d	† S. Francis of Assisium, Confessor.
5	e	† SS. Placidus and Companions, Martyrs.
6	f	† S. Bruno, Confessor.
7	g	S. Mark, Pope and Confessor.
8	A	S. Bridget, Widow.
9	b	SS. Dionysius and Companions, Martyrs.
10	c	S. Francis Borgia, Confessor.
11	d	*S. Germanus, Bishop and Martyr.*
12	e	*S. Wilfrid, Bishop and Confessor.*
13	f	S. Edward, King of England, Confessor.
14	g	S. Callistus, Pope and Martyr.
15	A	S. Teresa, Virgin.
16	b	*S. Lullus, Bishop of Ments.*
17	c	S. Hedwiges, Widow.
18	d	S. LUKE, EVANGELIST.
19	e	S. Peter of Alcantara, Confessor.
20	f	S. John Cantius, Confessor.
21	g	S. Hilarion, Abbot.
22	A	*S. Mark, Bishop of Jerusalem, Martyr.*
23	b	*S. Ignatius, Bishop of Constantinople, Martyr.*
24	c	S. RAPHAEL, ARCHANGEL.
25	d	SS. Chrysanthus and Daria, Martyrs.
26	e	S. Evaristus, Pope and Martyr.
27	f	Vigil of SS. Simon and Jude.
28	g	SS. SIMON AND JUDE, APOSTLES.
29	A	*S. Theodorus, Abbot.*
30	b	*S. Serapion, Bishop and Confessor.*
31	c	Vigil of All Saints, with fast.

On the 1*st Sunday of October*, the Feast of the HOLY ROSARY OF THE B. V. MARY; *and on the* 3*d Sunday*, the Feast of the MATERNITY OF THE SAME B. VIRGIN.

NOVEMBER.

1	d	† FEAST OF ALL SAINTS.
2	e	† COMMEMORATION OF ALL SOULS.
3	f	† Of the Octave of All Saints.
4	g	† S. Charles Borromeo, Bishop and Confessor.
5	A	† Of the Octave.
6	b	† Of the Octave.
7	c	† Of the Octave.
8	d	† Octave of All Saints.
9	e	Dedication of the Lateran Church.
10	f	S. Andrew Avellino, Confessor.
11	g	S. Martin, Bishop of Tours.
12	A	S. Martin, Pope and Martyr.
13	b	S. Didacus, Confessor.
14	c	S. Stanislas Kostka, Confessor.
15	d	S. Gertrude, Virgin.
16	e	*S. Edmund, Bishop and Confessor.*
17	f	S. Gregory Thaumaturgus, Bishop.
18	g	Dedicat. of the Churches of SS. Peter & Paul.
19	A	S. Elizabeth of Hungary, Widow.
20	b	S. Felix of Valois, Confessor.
21	c	PRESENTATION OF THE B. V MARY.
22	d	S. Cæcilia, Virgin and Martyr.
23	e	S. Clement, Pope and Martyr.
24	f	S. John of the Cross, Confessor.
25	g	S. Catharine, Virgin and Martyr.
26	A	S. Peter, Bishop of Alexandria, and Martyr.
27	b	*S. Severinus, Hermit.*
28	c	*S. Gregory III., Pope and Confessor.*
29	d	Vigil of S. Andrew.
30	e	S. ANDREW, APOSTLE.

On the 2d Sunday of Nov. PATRONAGE OF THE B. V. MARY.

The 1st Sunday of Advent, is the next after the 26th day of November.

DECEMBER.

1	f	*S. Eligius, Bishop and Confessor.*
2	g	S. Bibiana, Virgin and Martyr.
3	A	S. Francis Xavier, Confessor.
4	b	S. Peter Chrysologus, Bishop and Doctor.
5	c	S. Sabbas, Abbot.
6	d	S. Nicholas, Bishop of Myra.
7	e	S. Ambrose, Bishop of Milan, and Doctor.
8	f	† CONCEPTION OF THE B. V. MARY.
9	g	† Of the Octave of the Concept. of B. V. M.
10	A	† Of the Octave.
11	b	† S. Damasus, Pope and Martyr.
12	c	† Of the Octave.
13	d	† S. Lucy, Virgin and Martyr.
14	e	† Of the Octave.
15	f	† Octave of the Conception of the B.V. Mary.
16	g	S. Eusebius, Bishop and Martyr.
17	A	*S. Olympias, Widow.*
18	b	EXPECT. OF THE DELIV. OF THE B. V. M.
19	c	*S. Timothy, Deacon and Martyr.*
20	d	Vigil of S. Thomas.
21	e	S. THOMAS, APOSTLE.
22	f	*S. Ischyrion, Martyr.*
23	g	*S. Victoria, Virgin and Martyr.*
24	A	Vigil of the Nativity of our Lord, with fast.
25	b	NATIVITY OF OUR LORD.
26	c	S. STEPHEN, FIRST MARTYR.
27	d	S. JOHN, APOSTLE AND EVANGELIST.
28	e	Holy Innocents.
29	f	S. Thomas, Bishop of Canterbury, Martyr
30	g	Of the Octave of the Nativ. of our Lord.
31	A	S. Sylvester, Pope and Confessor.

A PROFESSION OF CATHOLIC FAITH.

I *N. N.* with a firm faith believe and profess all and every one of those things, which are contained in that Creed, which the Holy Catholic *(Roman)* Church, maketh use of; to wit, I believe in one God, the *Father* Almighty, Maker of Heaven and Earth, of all things visible and invisible: and in one Lord *Jesus Christ*, the only begotten *Son* of God, and born of the Father before all ages; God of God; light of light; true God of the true God: begotten, not made; consubstantial to the Father, by whom all things were made. Who, for us man, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and was made man. Was crucified also for us under *Pontius Pilate;* he suffered and was buried: and the third day he rose again according to the scriptures: He ascended into Heaven; sits at the right hand of the Father; and is come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the *Holy Ghost*, the Lord and life-giver, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified, who spoke by the Prophets. And

(I believe) One Holy, Catholic, and Apostolic *Church*: I confess one Baptism for the remission of sins: and I expect the resurrection of the dead, and the life of the world to come. Amen.

I most stedfastly admit and embrace Apostolical and ecclesiastical *Traditions*, and all other observances and constitutions of the Church.

I also admit the holy *Scripture* according to that sense; which our holy Mother, the Church, has held, and does hold, to which it belongs to *Judge* of the true sense and interpretations of the Scriptures: Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly *Seven Sacraments* of the New Law, instituted by *Jesus Christ* our Lord, and necessary for the salvation of mankind; though not all, for every one: to wit, *Baptism*, *Confirmation*, *Eucharist*, *Penance*, *Extreme Unction*, *Order*, *and Matrimony*: and that they confer grace: And that of these, *Baptism*, *Confirmation*, and *Order*, cannot be reiterated without sacrilege. I also receive and admit the received and approved *Ceremonies* of the *Catholic* Church, in the solemn administration of all the aforesaid Sacraments.

I embrace and receive all and every one of the things, which have been defined and declared in the holy Council of *Trent*, concerning *Original Sin* and *Justification*.

I profess likewise, that in the *Mass* there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that *in the most Holy Sacrament of the Eucharist*, there

is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ: And that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the *Catholic* Church calls *Transubstantiation.* I also confess, that under *either kind* alone *Christ* is received whole and entire, and a true sacrament.

I constantly hold, that there is a *Purgatory*, and that the souls therein detained, are helped by the suffrages of the faithful.

Likewise, that the *Saints*, reigning together with Christ, are to be honoured and invocated, and that they offer prayers to God for us, and that their relicks are to be respected.

I most firmly assert, that the *Images* of *Christ*, of the Mother of God, ever Virgin, and also of the Saints, ought to be had and retained, and that due honour and veneration is to be given them.

I also affirm, that the power of *Indulgences* was left by *Christ* in the Church, and that the use of them is most wholesome to *Christian* people.

I acknowledge the *Holy*, *Catholic*, *Apostolic Roman Church*, for the Mother and Mistress of all Churches; and I promise true obedience to the *Bishop* of *Rome*, successor to St. *Peter*, Prince of the Apostles, and Vicar of *Jesus Christ.*

I likewise undoubtedly receive and profess all other things delivered, defined and declared by the Sacred Canons, and General Councils, and particularly by the Holy Council of *Trent.*

And I condemn, reject. and anathematize al.

things contrary thereto, and all heresies whatsoever, condemned, rejected and anathematized by the Church.

This true Catholic faith, without which no one can be saved, I *N. N.* do at this present freely profess and sincerely hold, and I promise most constantly to retain, and confess the same entire and unviolated, with God's assistance, to the end of my life. *Amen.*

A SHORT REGULATION OF LIFE.

The young ones taken *with thy Charms, have loved thee; we shall run after the Odours* of thy perfumes! Cant. i. 3.

O VIRTUE! how amiable, and how worthy of our pursuits thou art! thou alone canst secure Heaven unto us, the eternal possession of God, and peace in our hearts here on earth, than which nothing is more deserving our ambition.

Let a love for virtue, the desire of serving God according to the end of your creation, and of improving this short time for a blessed eternity, induce you to adopt the following regulation of life for yours.

Every Day.

1. Faithfully to discharge the duty of Morning and Evening prayer.

2. To dedicate some time to the practice of mental prayer.

3. To assist at the adorable Sacrifice of Mass.

4. Every day to rise early, in order to be able to perform the above, at least soon enough never to indulge sloth.

5. To have your fixed and regular hours to attend to the duties of your state; and usefully to fill up your time.

6. Every day to give some time to spiritual reading; if prevented, to supply it, by the remembrance of past lectures, instructions, and good sentiments.

7. Never to go to bed, without the previous examen of your conscience

If you desire to know more of the manner of sanctifying your daily actions, such as meals, conversation, work, recreations, &c. The lessons laid down in spiritual books, the instructions of a ghostly Father, your own wants, with a great attention and fidelity to God's grace and lights, will inform you.

Let the following general rules ever guide you. 1st. The frequent remembrance of God's presence. 2d. Purity of intention in all you do, proposing to yourself God's will and pleasure, &c.

3. To be attentive to your predominant passion or evil inclinations, and to apply yourself to the conquering of them. Think yourself never happier than when you have wherein to overcome yourself, both on the account of honouring God by the homage of some victory, and on account of the opportunity given you of increasing your merits, and augmenting your crown in Heaven.

Every Week.

Have a care to perform some act of charity,

corporal or spiritual, in the assistance of your neighbour; also some act of penance.

On the Fridays, honour in a particular manner the passion of our Lord; on the Saturdays, our blessed Lady; often recommend yourself to her special protection. At the end of the week make a general examen of your conscience, *and purpose* for the next.

Every Month.

Approach the Sacraments; wish for the dispositions and opportunity that might enable you to receive them oftener. Prepare yourself with all diligence possible, to receive them with fruit. Do not pass over any plenary indulgence; pay a particular regard to the Feasts occurring in the month.

Every month make your preparation for death: settle both spiritual and temporal affairs to this end. Pray often for the grace of final perseverance.

Every Year.

Retire yourself from the world and from business, to make a sort of spiritual retreat of eight days, at least of three; take then a review of the state of your conscience; make a general confession of your sins for the year past, if judged proper; renew your resolutions, lay some new plan for your further advancement: take the advice of your ghostly Father, and receive his counsels with humility.

Do this, and thou shalt live. Luke cap. 10. v. 28.

MORNING PRAYERS.

Blessed be the Most Holy and Undivided Trinity, now and for ever, world without end. Amen.

Most Holy and Undivided Trinity, prostrate at the throne of thy mercy, I do with all the powers of my soul adore thy Divine Majesty, and acknowledge that to thee alone is due all love, praise, and thanksgiving, for thy infinite goodness.

I firmly believe, and am ready to profess whatsoever thou hast revealed to thy holy Church. I hope in thy mercies. I love thy unspeakable goodness. I am sorry that I have ever displeased thee: and therefore detest all sin, and resolve rather to die, than ever offend thee.

Blessed be thy holy name, most sovereign Lord, for all favours bestowed upon me, or any creature; but especially I thank thy divine goodness for my creation, redemption, and conservation; for my call and perseverance in thy Holy Catholic Church; for *N. N.* and particularly for thy fatherly care and providence over me in all the accidents and encounters of my life, especially for preserving me this night from all evil of body and soul; and granting me this day, wherein I may serve thee.

I offer thee, my God, in thanksgiving for these and all other favours whatsoever, spiritual or tem-

poral, my soul and body, my memory, understanding, and will; all the thoughts, words, and deeds of my whole life, whether present or future: but especially those of this present day, in union with the bitter death and passion of my dear Saviour Jesus Christ, the merits of his blessed Mother, the ever immaculate Virgin Mary, and of all the Saints and Angels in Heaven and faithful upon earth.

I likewise offer to thy infinite goodness, all the mortifications and good works of all the just; especially of those that ever promised to pray for me: all the Sacrifices of Mass that have been, are, or will be offered to thy divine Majesty this day, or at any time, throughout the whole world.

First and chiefly to the eternal praise of thy own adorable Majesty, to the glory of the sacred humanity of Christ our Lord, to the honour of the blessed Virgin Mary, of my Angel Guardian, of my Patrons and Patronesses, *N. N.*, of the saints of this present day, of those whose holy relicks I have, and of all the saints and angels in Heaven, whose intercession I most humbly implore.

Secondly, I offer the same oblation for the gaining such indulgences as are annexed to any action of this day, to obtain pardon for my sins, whether of commission or omission; an increase of thy divine grace, an ardent love of thy sovereign goodness, and a happy death, fortified with all the rites and sacraments of the holy Church; humbly begging that thy holy hand may this day and all the days of my life, preserve me from all sin and danger. In fine, that I may be such as

thou desirest, in all and every thought, word, and action of my life and death.

I also offer it for *N. N.* and those I have promised or have any obligation, or thou desirest I should pray for; and that we may be perfected in all virtue: and lastly, for the conversion of souls, and for the whole universal Church, that we may, according to our degrees and callings, serve thee in sanctity and perfection all the days of our lives.

The satisfactory part I freely offer for the souls in Purgatory, namely, for *N. N.* and especially for those to whose suffering there I have been any ways accessary; for this reason chiefly, that seeing I am so ungrateful to thee upon earth, I may by this means prove instrumental to others loving thee most fervently in Heaven.

Here say the Lord's Prayer.

Our Father, who art in Heaven, hallowed be thy Name; thy Kingdom come; thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread; and forgive us our Trespasses, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil. *Amen.*

The Angelical Salutation.

Hail Mary, full of Grace, our Lord is with thee; Blessed art thou amongst Women, and blessed is the Fruit of thy Womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and in the hour of our death. *Amen.*

The Apostles' Creed.

I believe in God, the Father Almighty, Creator of Heaven and Earth. And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; he descended into Hell; the third day he rose again from the Dead; he ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost: the Holy Catholic Church: the Communion of Saints: the Forgiveness of Sins: the Resurrection of the Flesh: and Life Everlasting. *Amen.*

The Confiteor.

I confess to Almighty God, to blessed Mary ever a Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, *Through my fault, through my fault, through my most grievous fault.* Therefore I beseech the blessed Mary ever a Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me Pardon, Absolution, and Remission of all my Sins. Amen.

"Then call to mind the sins and daily infidelities you usually fall into, and endeavour to foresee the occasions of such failings, to which you may be exposed during the present day. Examine particularly your words and behaviour, to your children, servants, &c.; resolve to avoid what is wrong, and say—"

With most humble submission, I acknowledge, O Lord! my many and daily transgressions of thy holy law. And in the bitterness of my soul, I bewail my ingratitude, in misspending so much precious time, allowed me by thy infinite goodness, for no other purpose, than to lay up treasures for eternal life. Penetrated with a sense of thy predilection for me, a poor, ungrateful, and miserable sinner; I here, in thy sacred presence, Eternal God, and in the sight of my Angel Guardian, do most sincerely enter on my duty, and am resolved to spend this day to thy honour and glory. I offer to thee those vows I made at entering into thy Holy Church, and from my heart I here repeat and renew the same, *viz:* I renounce the devil, with all his works; the world, with all its pomps; and the flesh, with all its temptations.

"Make acts of faith, hope, and charity; during the course of the day, frequently turn your heart to God, and renew the offerings of your actions, which you made in the morning."

An Act of Faith.

O my God, I firmly believe all the sacred truths the holy Catholic church believes and teaches, because thou hast revealed them, who neither canst deceive nor be deceived.

I explicitly believe that there is one God, in three distinct persons, the Father, and the Son, and the Holy Ghost: I believe that the second person, the Son of God, became man, suffered and died on the Cross for our redemption; that he rose from the dead, ascended into Heaven, and at the end of the world shall come to judge all men according to their works, and reward the just with eternal glory, and punish the wicked with everlasting pains. In this faith I am firmly resolved to live and die.

An Act of Hope.

O my God, relying on thy infinite goodness and promises, I hope to obtain pardon for my sins, and life everlasting, through the merits of Jesus Christ, and by the intercession of his blessed Mother and all the Saints.

An Act of Love.

O my God, I love thee above all things, with my whole heart and soul, purely because thou art infinitely amiable and deserving of all love: I also love my neighbour as myself, for the love of thee; I forgive all that have injured me, and ask pardon of all I have injured.

An Act of Contrition.

O my God, I am sorry for having offended thee, because thou art infinitely good, infinitely amiable, and because sin is infinitely displeasing to thee: and I make a firm resolution, by the assistance of thy holy grace, to amend my life, and never more to offend thee.

Here follows the Litany of Jesus, as in p. 42

NIGHT PRAYERS.

"Let us enter in spirit into the adorable Heart of Jesus; let us place ourselves in the presence of God; let us adore him, and give him thanks for all the benefits we have received from him particularly this day."

O my God! we adore thee through the sacred Heart of thy divine Son as our Creator and sovereign good; we give thee thanks for all thy mercies to us, spiritual and temporal, general and particular, but more especially for the favours bestowed on us this day. May thy holy name be eternally praised and glorified, and may we never be ungrateful to thy bounties. Amen.

"Let us ask of our Lord Jesus Christ grace to discover the sins we have committed this day, and let us beg of him a true sorrow for them."

O my Lord Jesus Christ! judge of the living and the dead, before whom we must one day appear to give an exact account of our whole lives, enlighten us, we beseech thee, and give us an humble and contrite heart, that we may see, wherein we have offended thy infinite Majesty, and judge ourselves now with such a just severity that then thou mayest judge us with mercy and clemency. Amen.

"LET us examine ourselves and consider how we have spent this day, what sins we have committed against God, our neighbour or ourselves, and reflect whether we have complied with the full duty of our state of life."

Against God.

By omission or negligence in the discharge of our religious duties, irreverence, wilful distractions, or inattentions in prayer, resistance to divine grace, oaths, murmuring, want of confidence and resignation—*pause and examine.*

Against our Neighbour.

By rash judgments, hatred, contempt, desire of revenge, quarrelling, passion, raillery, imprecations, injuries, detraction, false reports, damaging either in goods or reputation, bad example, scandal, want of obedience, respect, charity, or fidelity—*pause and examine.*

Against Ourselves.

By vanity, human respects, lies, thoughts, desires, discourses, or actions contrary to purity; by intemperance, rage or impatience, by an useless and sensual life, or by sloth, in not complying with the duties of our state—*pause and examine.*

Here say the Lord's Prayer, the Angelical Salutation, the Apostles' Creed, the Confiteor, may the Almighty, &c. as in morning prayers.

AN ACT OF CONTRITION

Most merciful Lord! we are sorry from the bottom of our hearts for all the sins we have committed, purely because they are offensive to thee, who art a God of infinite goodness; we sincerely detest them, and firmly purpose through thy holy grace never to offend thee any more. Enlighten our understanding, and strengthen our will, that we may persevere in thy favour till death. Amen.

O my God! we firmly believe all the sacred truths, the Catholic Church believes and teaches, because thou hast revealed them. Relying upon thy goodness and promises, we hope to obtain pardon for our sins, and life everlasting, through the merits of Jesus Christ, and by the intercession of his blessed Mother and all the Saints. We love thee above all things with our whole heart and soul, purely for thyself, and we desire to love thee, as the blessed do in heaven: we also love our neighbour for thy sake, as we love ourselves, and we sincerely forgive all that have injured us, and ask pardon of all we have injured. We adore all the designs of thy divine Providence, resigning ourselves entirely to thy will We renounce the devil with all his works, the world with all its pomps, and the flesh with all its temptations: we desire to be dissolved and be with Christ.

V. Father, into thy hands we commend our spirit.

R. Sweet Jesus, receive our souls.

V. May the blessed Virgin Mary, St. Joseph and all the Saints and Angels, glorify, adore, and love the sacred heart of Jesus for us this night, and pray for us to our Lord, that we may be preserved during it from all sin and evil.

Blessed Saint Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment. O Angels of God, to whose care we are committed by the supreme clemency, enlighten, govern and defend us this night from all sin and danger. Save us, O Lord! waking, and keep us sleeping, that we may watch with Christ, and rest in peace. Vouchsafe, O Lord! this night to keep us without sin.

R. Have mercy on us, O Lord! have mercy on us.

V. O Lord, hear our prayer.

R. And let our supplication come unto thee.

Let us pray.

Visit, we beseech thee, O Lord! this habitation, and drive from it all the snares of the enemy. Let thy holy Angels dwell therein to preserve us in peace, and may thy blessing be upon us forever, through Jesus Christ our Lord. Amen.

God the Father! bless us; Jesus Christ! defend and keep us; the virtue of the Holy Ghost! enlighten and sanctify us this night and forever; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

THE DEVOTION TO THE SACRED HEART OF JESUS.

I will speak to his Heart, and from it obtain whatever I shall desire.—St. Bonavent, in stimulo amoris, p. 1. cap. 1.

The Practice of this Devotion explained.

In general, by the practice of this devotion nothing more is meant, than the use of such means as are best calculated to render us true adorers and faithful imitators of the sacred Heart of Jesus Christ. Now, this practice is both interior and exterior. The interior practice consists in the inward acts of faith, adoration, love, hope, confidence, gratitude, and the like. The exterior practice consists in outward and visible acts, such as are meant to denote outwardly the inward devotion. Of this sort are prayers, novenas, confessions, visits to Jesus Christ in the blessed Sacrament, associations, confraternities, fasting, penances, and generally all pious and edifying acts, which are performed to honour the adorable Heart of our blessed Redeemer. Whereupon, it is not amiss to observe, that we must not so rest and depend on these outward practices, as to persuade ourselves, that if we have but performed them, we have thereby fulfilled all justice. This would be confining the whole system of devotion to bare and empty ceremonies. Much less ought they to be considered as a claim to impunity for one's faults, or as a security of a future conversion, after having long slighted Almighty God's grace. This would be a gross illusion and a fatal abuse, ever disavowed by all true devotion.—But on the

other hand, because devotion is misused, it is no reason why it should be condemned or suppressed; for the best things are liable to be misused. The abuse, indeed, ought to be checked; but the devotion itself, holy, saintly, and solid, should ever be preserved.

These general notions being once premised, let us now consider, in particular, the devotions to be practised in honour of the sacred Heart of Jesus. Among them some are to be performed every year, some every month, some every week, and some every day.

Every Year.

The solemn festival of this devotion, is fixed on the first Friday after the Octave of Corpus Christi. This day must be sanctified and consecrated to the love of our blessed Saviour, by prayer, pious reading, visits to the blessed Sacrament, and every other good work; and therefore, from the very eve, prepare for this solemn day, by some act of penance or charity, in order to prepare your heart for the divine grace. On the festival itself, repair to the sacraments of penance and holy communion. In your confession on that day, accuse yourself, and detest in a special manner your many infidelities and acts of disrespect towards the blessed Sacrament. Your communion ought to be performed with so much the more fervour, as it is intended as a reparation of honour and supplement for the many negligences and defects in former communions. In the afternoon, you shall make a special visit to the blessed Sacrament, and there make a solemn

act of atonement to the sacred Heart, to make amends, as much as possible, for all the indignities it receives every day in the blessed Eucharist, and for such, as we ourselves have perhaps been guilty of.

Every Month.

Besides the principal feast, which happens but once a year, the first Friday of every month has been consecrated to the sacred Heart. On that day, the clients endeavour to perform anew, either wholly or in part, the religious duties practised on the feast itself, as for instance, confession, communion, visits to the blessed Sacrament, the reparation of honour, &c.

They consider the first Friday of the month, as a special festival proper for them. They are not, however, thereby debarred from attending to their own respective employments, provided they offer their work to God for that end.

Every Week.

The warm and fervorous clients of this devotion, who endeavour to procure for themselves a more plentiful flow of heavenly graces, are not satisfied with honouring this divine heart once a month: they have moreover consecrated the Friday of every week to its honour. On that day, they perform some acts of devotion, some good works, or small mortifications, either interior or exterior, in this view, and with this motive, to testify their gratitude, and repair by their love, the ingratitude of man to Jesus Christ. Thus we find, that in other devotions, besides the principal

festival, particular and privileged days are kept every week. Tuesday, for instance, is consecrated to the Guardian Angels throughout the whole year; Thursday, to the blessed Sacrament; Saturday, to our blessed Lady, &c.

Every Day.

The following practises are so much the more valuable, as they are more frequent, and lie within the reach of every body. They are reduced mostly to this: to perform all our daily actions, in union with the sacred Heart; so that, when we pray, we pray with it; when we love, we love with it; when we act, we act with and in it; when we suffer, we suffer in and for it. This is an admirable art to heap up treasures of merits, graces, and glory. For as there is nothing so noble in the eyes of the Divine Majesty, as the sacred Heart of his Son, so there is nothing more acceptable to him than the union of our actions with that adorable Heart. The infinitely holy dispositions of it, make up for the deficiency of our very imperfect actions, which through this union, are in some measure divinized.

Think therefore often, devout souls, on Jesus Christ, and repair to him, in all your wants; advise with him, in your doubts and anxieties; speak to him, of your troubles and afflictions, give him an account of your thoughts, designs, and schemes, lay before him, your faults, temptations and passions. Beg of him, to remedy all your evils, live in him, breathe for him alone. He will stand you in lieu of every thing else, if you but know how to seek all things in him.

Besides these methods annexed to certain particular times, there are others that may be used at all times.—Such are the reparation of honour, the act of consecration to the sacred Heart, communions, visits to the blessed Sacrament, &c. Such again are the outward signs, the clients of this devotion wear about them, as Pictures, Medals and Scapulars; such, in short, are the Beads, the Litanies and other prayers, consecrated to the honour of this divine Heart.

The Act of Consecration to the sacred Heart of Jesus.

O most amiable Heart of my divine Redeemer! considering thy infinite love for all men, and for me in particular, in view of the oppressing grief and other pains, thou hast endured for my sins; in view of the most precious blood, thou hast been pleased to shed for my redemption; in view of the excessive love, thou hast shown us in the institution of the most blessed Sacrament of the Altar, and in view of those infinite perfections which make thee so amiable; I, *N. N.* do this day consecrate myself to thee without reserve for all the remainder of my life. I consecrate to thee, my body, my soul, my thoughts, my desires, my words, my actions, and my sufferings; desiring thereby to contribute to thy greater glory. In particular, I consecrate to thee my heart, with all its motions, desiring it may love thee only, rejoice in thee only, and not breathe but for thee alone; and however unworthy the offering be, thou canst not refuse it, since thou hast asked it of me.

Receive it then, O divine Heart of Jesus! purify it, sanctify it, and inflame it with thy most pure love, that it may not act but by the motion of thy love, nor suffer but for thy love; grieve only that it loves thee so little; have its only joy in loving thee much; desire nothing but the continual increase of that love, and fear nothing but to let that holy love relent and be consumed in a word, make my heart like to thee, that by thee, and with thee, and like thee, it may eternally love the Father, the Son, and the Holy Ghost. Amen.

The Prayer of St. Gertrude, to the Heart of Jesus.

Hail, O sacred Heart of Jesus! living and quickening source of eternal life, infinite treasury of the divinity, burning furnace of divine love! Thou art my refuge and my sanctuary; O my amiable Saviour! consume my heart with that burning fire with which thine is ever inflamed; pour down on my soul those graces which flow from thy love; and let my heart be so united with thine, that our wills may be one, and mine, in all things, conformed to thine. May thine be the standard and rule equally of my desires, and of my actions. Amen.

The Litany of the Sacred Heart.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God, the Father of Heaven,
God the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus,
Heart of Jesus, formed in the womb of the most blessed Virgin,
Heart of Jesus, hypostatically united to the eternal word,
Heart of Jesus, sanctuary of the Divinity,
Heart of Jesus, Tabernacle of the most Holy Trinity,
Heart of Jesus, Temple of all sanctity,
Heart of Jesus, Fountain of all graces,
Heart of Jesus, most meek,
Heart of Jesus, most humble,
Heart of Jesus, most obedient,
Heart of Jesus, furnace of love,
Heart of Jesus, source of contrition,
Heart of Jesus, treasure of wisdom,
Heart of Jesus, ocean of bounty,
Heart of Jesus, throne of mercy,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, sorrowful in the garden,
Heart of Jesus, spent with a bloody sweat,
Heart of Jesus, glutted with reproaches,
Heart of Jesus, consumed for our sins,
Heart of Jesus, made obedient even unto the death of the cross,
Heart of Jesus, pierced through with a lance,
Heart of Jesus, refuge of sinners,
Heart of Jesus, fortitude of the just,
Heart of Jesus, comfort of the afflicted,
Heart of Jesus, main strength of the tempted,
Heart of Jesus, terror of the devils,
Heart of Jesus, sanctification of hearts,
Heart of Jesus, perseverance of the good,
Heart of Jesus, hope of the dying,
Heart of Jesus, joy of the blessed,
Heart of Jesus, the delight of all the saints,

Have mercy on us.

Lamb of God, who takest away the sins of the world, spare us, O Jesus.

Lamb of God, who takest away the sins of the world, hear us, O Jesus.

Lamb of God, who takest away the sins of the world, have mercy on us, O Jesus.

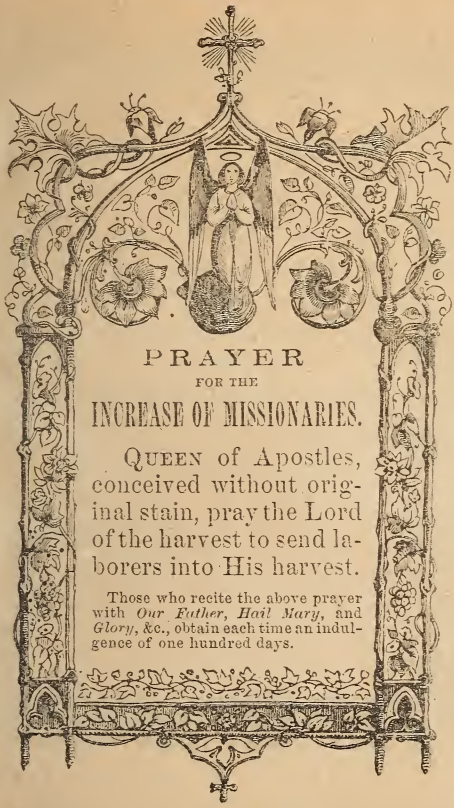
V. O most sacred Heart of Jesus, have mercy on us.

R. That we may worthily love thee with our whole hearts.

Let us pray.

O God, who out of thy immense love, hast given to the faithful the most Sacred Heart of thy dear Son, our Lord, as the object of their tender affections, grant, we beseech thee, that we may so love and honour this pledge of thy love on earth, that by it we may merit to love both thee and thy gift, and be eternally loved by thee, and this most blessed Heart in Heaven, through the same Jesus Christ our Lord, thy Son, who lives and reigns, with thee in the Unity of the Holy Ghost, one God world without end. Amen.

O sacred Heart of Jesus, overflowing with all sweetness! to thee we recommend ourselves and all our concerns, our friends, benefactors, parents, and relations; our superiors, and enemies: take under thy protection this house, congregation, and state; extend thy care to all such as lie under any affliction, and to those who labour in the agony and pangs of death; cast an eye of compassion on the obstinate sinner, particularly on the poor souls in Purgatory, as also on those who are engaged and linked with us in the holy confederacy of honouring and worshipping thee. Bless these in particular, O bountiful Heart, and bless them according to the extent of thy goodness, mercy, and charity. Amen.



PRAYER

FOR THE

INCREASE OF MISSIONARIES.

QUEEN of Apostles, conceived without original stain, pray the Lord of the harvest to send laborers into His harvest.

Those who recite the above prayer with *Our Father, Hail Mary,* and *Glory,* &c., obtain each time an indulgence of one hundred days.

Murphy & Co. Catholic Booksellers, 182 Baltimore st., Balt.

Prayer for Union.

ALMIGHTY and Eternal God, who savest all, and wilt have none to perish, have regard to the souls of those who are led astray by the deceits of the devil, that rejecting all errors, the hearts of those that err may be converted, and may return to the unity of Thy truth, through Christ our Lord. *Amen.*

A *Plenary Indulgence*, may be obtained on receiving the Easter communion, by any one who recites daily the prayer for Union.

The same Indulgence may be obtained at the point of death, by any one who daily recites the said prayer, on receiving the Sacraments of Penance and the Eucharist, or if this be impracticable, by invoking the name of Jesus.

Murphy & Co. Catholic Booksellers, 182 Baltimore st., Baltimore

The Reparation of Honour to the sacred Heart, for the Feast, &c.

O most amiable and adorable Heart! centre of all hearts, glowing with charity, and inflamed with zeal for the interest of thy Father, and the salvation of mankind: O Heart! ever sensible of our misery, and ever in motion to redress our evils, the real victim of love in the holy Eucharist, and a propitiatory sacrifice for sin on the altar of the cross: seeing that the generality of Christians make no other return for these thy mercies, than contempt of thy favours, forgetfulness of their own obligation, and ingratitude to the best of benefactors; is it not just that we thy servants, penetrated with the deepest sense of these indignities, should enter upon a due and satisfactory reparation of honour to thy most sacred Majesty? Prostrate therefore in body, and humbled in mind, before heaven and earth, we solemnly declare our utter detestation and abhorrence of such a conduct. Inexpressible, we know, was the bitterness which the multitude of our sins brought on thy tender Heart; insufferable the weight of our iniquities, which pressed thy face to the earth in the Garden of Olives, and insurmountable thy anguish, when expiring with love, grief, and agony, on Mount Calvary; in thy last breath, thou wouldst reclaim sinners to their duty and repentance.—This we know, O dear Redeemer! and would most willingly redress these thy sufferings by our own, or share with thee in thine.

O merciful Jesus! ever present on our altars, and with a heart open to receive all who *labour and are burdened!* O adorable Heart, source of true contrition! impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail and wash off our sins and those of the world. Pardon, divine Jesus! all the injuries, reproaches, and outrages done thee through the course of thy holy life and bitter passion. Pardon all the impieties, irreverences, and sacrileges, which have been committed against thee in the Sacrament of the Eucharist, from its first institution. Graciously receive the small tribute of our sincere repentance, as an agreeable offering in thy sight, and in requital for the benefits we daily receive from the altar, where thou art a living and continual sacrifice, and in union of that bloody Holocaust, thou didst present to thy Eternal Father on Mount Calvary from the Cross.

Sweet Jesus! give thy blessing to the ardent desire we now entertain, and the holy resolution we have taken, of ever loving and adoring thee, after a proper manner, in thy Sacrament of Love, the Eucharist; thus to repair, by a true conversion of heart, and a becoming zeal for thy glory, our past negligences and infidelity.—Be thou, O adorable Heart! who knowest the clay of which we are formed, be thou our mediator with thy heavenly Father, whom we have so grievously offended; strengthen our weakness, confirm our resolution, and with thy charity, humility, meekness, and patience, cover the multitude of our

iniquities; be thou our support, our refuge, and our strength, that nothing henceforward in life or death may separate us from thee. Amen.

The beads, or little rosary of the sacred Heart.

"This little rosary consists of a small cross and thirty-eight beads, that is, five of a larger size, to remind us of the sacred wounds of our blessed Saviour, and thirty-three of a smaller form, answering to the number of years he spent on earth, in the great work of our redemption.

"Range the whole thus: The cross stands in the front or first place; then follow three of the smaller beads, between two larger ones: after which, are three tens or decades of small beads, each decade terminated with a large one."

On the little Cross.

O Jesus! give us thy Heart, as a pledge of thy love, and as a place of refuge, that we may find therein a secure repose during our life, and a sweet comfort at the hour of death. Amen.

On the larger beads.

Thee I adore, praise, and love, O sacred Heart of my dear Jesus! Penetrated with grief, at the thought of so many offences which have been hitherto committed against thee, in the most holy Sacrament of the Altar, I offer up to thee, the most amiable Heart of thy most beloved Mother, with the merits of the Saints, in satisfaction thereof. Amen.

On the smaller beads.

O sacred Heart of Jesus, burning with the

love of us! inflame our hearts with the love of thee.

A prayer to the Eternal Father.

O Eternal Father! let me offer up unto thy mercy the sacred Heart of thy well beloved Son, even as he offered up himself a sacrifice to thy justice. Accept in my behalf, all the desires, sentiments, affections, motions, and all the actions of this sacred Heart: they are mine, because it was immolated for me; they are mine, because for the future I am resolved to possess nothing but what is peculiar to it. Receive then the merits of this sacred Heart, in satisfaction for my sins, and in thanksgiving for the benefits conferred upon me. Receive them, O Lord! as so many motives of granting thy servant those peculiar graces he stands in need of, but particularly the gift of final perseverance. Receive them, as so many acts of love, adoration, and praise, which I now offer to thy divine Majesty. This sacred Heart, this Heart only, can love, honour, and glorify thee, as thou deservest to be loved, honoured, and glorified. Amen.

For the visits to the sacred Heart.

" This is a most holy and beneficial practice. It is in these visits, that Jesus himself speaks to our hearts; it is there he pours on us his most exquisite graces, enriches us with his true treasures, teaches us true science, the science of salvation, the science of saints. One single visit is sufficient to change a soul thoroughly and convert it.

" It is a matter of just wonder that the princes

of this world should every day be surrounded with a crowd of courtiers and attendants, whilst the King of Heaven, the Supreme Lord and Master of the world, who is so good as to abide in our Churches for the love of men, is there alone and unattended.

"Go then to him, as to the best of fathers, the most generous of kings, the most liberal of masters, and the most tender of friends, who ardently desires you should apply to him for favours, that he may have the pleasure to grant them.

"In one of these visits, you may perform the reparation of honour as above; in another, you may renew the act of consecration of yourself, and your solemn protestation to be eternally his; in others, the different acts of love, adoration, atonement, thanksgiving, &c.

"When from want of leisure, you are hindered from remaining long with him, offer him your heart at least; leave it as a deposite at the foot of the Cross; unite it to the heart of that God of love, who resides on the altar, as on the throne of his mercies, to admit our adoration and distribute his grace."

An invitation to a devout Soul to repair to the sacred Heart.

"All the faithful adorers of Jesus are invited te repair in spirit every day, at nine o'clock in the morning, and four in the evening, to his divine Heart, in order to make, in common, some of the following aspirations:"

O most meek Jesus! make my heart according to thy Heart.

O divine Heart, wounded for love of us! let us ever be sensible of thy bounty, and let thy love ever plead in our favour.

We adore thee, O Christ! oppressed with grief in the garden, and even now despised by sacrilegious and ungrateful men, in the sacrament of thy love; for thou alone art most holy, thou alone art the Lord, thou art the most high, O Jesus!

Blessed be the most adorable Heart of Jesus, my God, forever and ever.

No love, no heart equals thine, most loving Jesus.

O! may the adorable Heart be forever praised, and all thanks, both in time and eternity, be paid to it.

O adorable Heart of Jesus! may'st thou be known, loved, and adored, throughout the whole world.

O divine fire! ever burning and never ceasing, raise my heart into a flame, that I may always love, and never cease from loving thee.

A practice of devotion for a secular family, &c.

This practice consists in an agreement of some pious and virtuous people, of whom one daily, at his convenience, visits the Heart of Jesus, as ever remaining in the holy Eucharist, and there in his own, and the names of the others, his associates, honours this sacred Heart by the recital of that act of virtue, as hereafter expressed, which in particular has fallen to his lot or choice for that month. These acts of virtue, in general, are five: *adoration, thanksgiving, atonement for sin,* and *petition.*

2. The number of devout persons composing it, may be greater or less, as occasions serve. Though only five are appointed, for the duty of reciting the five acts, yet this ought not to hinder every one from joining in the daily recital of the said acts. Even it is advisable they should; each one, for example, choosing that particular act for himself, which his own devotion shall suggest.

3. The five chosen by lot, engage themselves to recite daily, in the name of the whole association, the respective act which falls to their charge. They are, if we may call them so, public deputies or ambassadors to the throne of heaven, in order to obtain favours for the rest, and to draw down particular blessings upon each one of this association.

4. The choice of these five deputies, may be made in the following manner. Let there be as many billets, as there are persons, who are to draw for this honourable preferment: on five only of these shall be written the particular acts, which are to be said, as the *Act of Adoration*, the *Act of Thanksgiving*, and so on. The other billets are blanks. The whole being mixed together, each draws one billet for himself. Those who draw the billets written upon, charge themselves with offering up, during the following month, to the sacred Heart, in the name of the rest, that act, which has fallen to his lot.

A draught must be made for the absent, within any competent distance; and if a lot, or one of the five on which an act is written, fall to any one of them, notice should be given to him immediately.

6. This choice should be made twelve times a

year, and the most proper time for it would be towards the end of each month.

7. Every associate should have in his house or chamber, a picture of the sacred Heart. The advantage, amongst others, is this: should he be hindered from visiting the blessed Sacrament, he may before this picture, acquit himself of the obligation, he has voluntarily taken upon himself.

8. The virtues of the greatest estimation, as most dear to the sacred Heart of Jesus, among the associates, must ever be *Meekness* and *Humility;* and the vices opposite to these, must be had in equal detestation.

If then, devout Reader, this sacred Heart of Jesus, is really an object of your affections, as no doubt it ought to be, make up amongst those, with whom you live, your family, friends and domestics, a small association of this nature, and take my word for it, Almighty God will look with a propitious eye both on you, and this your assembly.

The act of Adoration.

Adorable Heart of Jesus! hypostatically united to the eternal word, ever present in the holy Eucharist, receive my homage and the tribute of adoration, which I here bring prostrate at the throne of thy glory.

Mayest thou ever be reverenced and adored by all creatures; may the raising of hands, bending of knees, prostrations of the body, practised in our devotions; may the prayers, vows, and sacrifices of thy servants, be ever agreeable and acceptable to thee. May the Angels in Heaven ever adore

thee, and may the hearts of all the faithful, especially that of the most blessed Virgin, ever breathe out in thy honour a most sweet odour and perfume of love, esteem and respect.

Sweet Jesus! receive this act of Adoration. May it be acceptable in thy sight, from my hands and those of thy servants of this association, whom I particularly recommend to thee. Amen.

The act of Thanksgiving.

Most munificent Heart of Jesus! hypostatically united to the eternal word, ever present in the holy Eucharist, receive my homage and the tribute of thanksgiving, which I here offer, prostrate at the throne of thy bounty.

In the joy of my heart I return thee thanks for all thy favours. Ye creatures of God, brought forth from your nothing; ye children of men, created, redeemed and sanctified; praise and magnify your great benefactor: but chiefly thou, O immaculate and most pure Virgin, preserved from all spot and blemish, enriched with the fulness of grace, exalted above the nine choirs of Angels, and next in dignity to the throne of God, extol, praise and glorify this munificent dispenser of all good gifts.—May thy holy name, O most bountiful God, be ever blessed; may thou be ever praised; and may thy bounty be ever glorified.

Sweet Jesus! receive these my thanks. May they be acceptable in thy sight, from my hands and those of thy servants of this association, whom I particularly recommend to thee. Amen.

The act of Love.

Most amiable Heart of Jesus! hypostatically united to the eternal word, ever present in the holy Eucharist, receive my homage and the tribute of love, which I here offer, prostrate at the throne of thy charity.

Be thou, O sacred Heart! ever obeyed and loved by all creatures, even as man is always cherished and loved by thee. Thou hast settled thy affections upon him, and with him thou hast ever desired to dwell. O! that I could love thee, as thou deservest, and as thou art loved by the Angels and Saints in Heaven, or at least with a love, if not corresponding to thy favours, equal however in some measure, to the greatness of the obligation I lie under! Ye Cherubim and Seraphim, ye thrice happy citizens of the heavenly Jerusalem! and principally thou, O most amiable Virgin Mother! supply by thy love, whatever is wanting to mine. May thy goodness, O Jesus! be ever praised, magnified and exalted: Mayest thou ever reign as King, Lord, and Sovereign over all hearts, and may thy amiable Heart draw all hearts to thee.

Sweet Jesus! receive this act of Love. May it be acceptable in thy sight, from my hand and those of thy servants of this association, whom I particularly recommend to thee. Amen.

The act of Atonement for Sin.

Most compassionate Heart of Jesus! hypostatically united to the eternal word, ever present in the holy Eucharist, receive my homage and the

tribute of atonement for sin, which I here offer, prostrate at the throne of thy justice.

What have we hitherto been doing, O my God! Thou hast bestowed on us most signal favours, even to the surprise of Heaven itself, and these without any merit on our part, even whilst we offended thee: and as thou lovest us beyond measure, so without measure thou continually heapest thy blessings upon us. For all these, what return have we made? What ingratitude have we not shown? O God of pity and compassion! cast the eye of thy mercy on our present repentance; or rather look not on us, look on the blessed spirits in thy heavenly court, and especially on the ever faithful Virgin; look on thy devout servants, who always obey thy commands, hearken to thy inspirations, and follow thy directions. These will intercede with thee in our behalf, plead our cause, and obtain pardon for our sins. These will keep us firm and unalterable in our present purposes and resolutions of loving and serving thee more fervently hereafter.

Sweet Jesus! receive this act of Atonement for sin.—May it be acceptable in thy sight, from my hands and those of thy servants of this association, whom I particularly recommend to thee. Amen.

The act of petition.

Most bountiful Heart of Jesus! hypostatically united to the eternal word, ever present in the holy Eucharist, receive my homage and the tribute of prayer, which I here offer, prostrate at the throne of thy mercy.

To whom, my God! can I address my petition with equal confidence? Thy care watched over me from all eternity; in time, thy indulgence drew me out from my non-existence; thy goodness preserves me every moment of my life, and thy munificence supports, feeds, and nourishes me. But still, my Lord and Creator! I am environed with a world of enemies, who continually disturb the quiet and peace of my mind, and interiorly and exteriorly assault my weakness with violence. I am tempted to cry out a thousand times in the day: *Save us, O Lord! we perish.* Open then a sanctuary, into which I may retire, a refuge, in which I may be covered against the attacks of my enemies; a harbour, in which, after escaping from the tempestuous waves, I may repose. Thou hast granted the sacred Heart of Jesus unto us; and in it thy servants have found all these advantages. The associates of the sacred Heart have a particular right and title to this holy and safe retreat; give them then a distinguished place in it. Thou, O Virgin Mother! enforce my petition by thy powerful mediation.

Sweet Jesus! receive this my prayer. May it be acceptable in thy sight, from my hands and from those of thy servants of this association, whom I particularly recommend to thee. Amen.

"The ensuing four and twenty acts of adoration to Jesus Christ in the blessed Sacrament, may be recited by way of reparation for all the offences committed against him by mankind."

1. Jesus, our Lord and our God, ever adorable! O! that we could be present in all the churches

throughout the universe, where thou art not adored as thou oughtest to be, and where thy inflamed love is not repaid with a gratitude worthy thy majesty! we fly at least in spirit, to these holy places now profaned, and offer on thy altars there, the fervent love and adoration of thy holy Mother, in compensation for the injuries ever done thee by the Jews, by heretics, and bad Christians. *Eternal praise be to the ever blessed Sacrament of the Altar.*

2. O Jesus! true Sun, that enlightens the Church, and raises into a flame the hearts of thy servants! we adore thee, and to repair the sloth, indifference, and tepidity, of so many religious persons, who though favoured with the aspect of so burning a luminary, remain cold, insensible, and inanimate, we offer up to thee, all the inflamed desires of the Seraphim. *Eternal praise, &c.*

3. We adore thee, O eternal wisdom! and to repair the gross ignorance which has caused us to offend thee, we offer up to thee all the knowledge of those most enlightened spirits the Cherubim. *Eternal praise, &c.*

4. We adore thee, O most meek and merciful God! and to repair all the sins of anger, passion, and revenge, highly offensive in thy sight, we offer up to thee the peace, mildness, and tranquillity of the thrones. *Eternal praise, &c.*

5. We adore thee, O Sacrament of Love! and to repair all the thoughts and criminal desires conceived even at the foot of thy altars, we offer up to thee all the pure affections and chaste desires of the Dominations. *Eternal praise, &c.*

6. We adore thee, O immaculate Lamb! that

takest away the sins of the world! and to repair all the irreverences, gazing at dangerous objects and disrespectful postures during the time of holy Mass, we offer to thee the profound respect of the choir of Virtues. *Eternal praise, &c.*

7. We adore thee, O source and origin of all sanctity and innocence! and to repair the abominations committed by wicked priests, who consecrate and receive thee in the state of mortal sin: we offer up to thee the profound adoration and holiness of the Powers. *Eternal praise, &c.*

8. We adore thee, sovereign Lord of the universe! to whom all knees both in heaven and earth should bend, and all reverence be paid; and in order to repair the many blasphemies against thy honour, we offer up to thee the praises and homage of the Principalities. *Eternal praise, &c.*

9. We adore thee, Saviour of the world! to whom all fidelity and glory is due, and to repair the sacrilegious communions and treacheries of so many false consciences, we offer up to thee the fervent and faithful zeal of the Archangels. *Eternal praise, &c.*

10. We adore thee, the delight of heaven and earth! and to repair the neglect, indifference, and contempt mankind shows of that amorous invitation by which thou callest them to thy sweet embraces in the holy Eucharist, we offer up to thee the ready obedience, content and happiness of the Angels. *Eternal praise, &c.*

11. We adore thee, never failing bounty and goodness! and to repair man's offensive diffidence in thy tender mercy, we offer up to thee the

steadfast reliance and assurance of the holy Patriarchs in thy promises. *Eternal praise, &c.*

12. We adore thee, O amiable Jesus! and revere the sacred mystery of the blessed Eucharist, revealed by thy divine word, taught by the Church, and proved by miracles; and to repair the doubts men have had of thy real presence in the holy Sacrament, we offer up to thee the due submission shown by the Prophets to thy divine oracles. *Eternal praise, &c.*

13. We adore thee, most tender and most amiable of all Fathers! and to make reparation for the errors and infidelities of thy own children, we offer up to thee the faith of the Apostles. *Eternal praise, &c.*

14. We adore thee, most loving Shepherd, pattern of true charity! and to make reparation for the designs of revenge conceived in defiance of thy divine prohibitions, we offer up to thee the patience and prayers of the Martyrs in favour of their persecutors. *Eternal praise, &c.*

15. We adore thee, inexhaustible fund of treasures! and to make reparation for all the robberies committed in thy churches, we offer up to thee the rich and bountiful donations of thy devout servants. *Eternal praise, &c.*

16. We adore thee, O most watchful advocate! and to make reparation for the many negligences of those who have any authority in the Church to correct the abuses and irreverences there committed against thee, we offer up to thee the exact attention and careful solicitude of holy Bishops and Prelates. *Eternal praise, &c.*

17. We adore thee, O God of infinite majesty!

whom we can never sufficiently adore and reverence; and to make reparation for all the impious oaths pronounced against thee, we offer up to thee the pious discourses made in thy honour by the holy Doctors of the Church. *Eternal praise, &c.*

18. We adore thee, most hidden and most humble Divinity! and to make reparation for all the contests, disputes, punctilios of honour and scandal, by which thou hast been offended, we offer up to thee the humility of the holy Confessors. *Eternal praise, &c.*

19. We adore thee, eternal Priest! whose delight is to offer sacrifice! and to make reparation for the insults and affronts done to thy Priests, Religious, and Virgins, we offer up to thee thy own invincible patience, together with the true and fervent zeal of all good Priests and apostolic Preachers. *Eternal praise, &c.*

20. We adore thee, true bread of Angels! and to make reparation for the sins committed against thy command of abstinence, we offer up to thee the fasts and temperance of the holy Anchorets. *Eternal praise, &c.*

21. We adore thee, O God of all purity! and to make reparation for all the sins which have hitherto been committed against the virtue of purity, we offer up to thee the modesty and penance of all holy religious men and women. *Eternal praise, &c.*

22. We adore thee, amiable spouse of our souls! and to make reparation for all the lukewarmness and indifference shown by many, particularly in time of holy Communion, we offer up to thee the

raptures and ecstasies of holy Virgins. *Eternal praise, &c.*

23. We adore thee, most worthy object of the love and affection of men and angels! and to repair the profanations committed in thy churches by the effusion of so much innocent blood, as also to make some atonement for the poor and indigent manner thou art entertained there, we offer up to thee the piety of all the blessed saints, and the distress and want which thy persecuted servants were in. *Eternal praise, &c.*

24. We adore thee, Son of the ever glorious Virgin! and to make a general reparation, as much as lies in our power, for all the indignities thou hast suffered from men since the institution of this adorable mystery, we have recourse to thy holy Mother; looking upon her, as under thee, the greatest and most secure refuge of sinners.—*Eternal praise, &c.*

O Queen of heaven and earth! hope of mankind, who adorest thy divine Son incessantly, we entreat thee, that since we have the honour to be of the number of thy children, thou wouldst interest thyself in our behalf, and make satisfaction for us, and in our name, to our eternal Judge, by rendering to him the duties we ourselves are incapable of performing. Amen.

"It would be advisable to recite over these acts every Thursday or Friday. Their number corresponds to the hours of the day and night. In each of these hours, the most amiable Heart of Jesus in the Eucharist is offended and insulted throughout the world. This recital of the above acts, is a reparation of honour we make for these

offences: nor can it seem too much.—However, if on account of other occupations it should appear so, fail not once a month at least, and particularly on the feast of the sacred Heart, of acquitting yourself of this duty. You will let me, devout soul, recommend to your piety another most easy practice. You have perhaps a number of friends, and those equally engaged with you in this holy devotion. Take to yourself one of these acts, divide the others amongst your friends. Let each of them recite daily and offer up to God his respective adoration. Nothing can be more practicable, nothing more agreeable to the amiable and offended Heart of your divine Saviour, or more satisfactory, for so many offences, daily committed against him."

A NOVENA TO THE SACRED HEART OF JESUS.

"All who are impressed with an affectionate love for the adorable Heart of Jesus, and share in its afflictions at the ingratitude of mankind, are invited to perform these nine days devotion; in order to make some atonement. 1. For sins committed by their parents, relations and families. 2. For sins committed by the congregation of which they are members. 3. For their own particular sins, and neglects of those whom Providence has placed over them, in order to teach and conduct them in the way of salvation. It is also recommended to pious Christians to make this Novena frequently during the year; in order

to make some atonement for the great ingratitude done to Jesus Christ in the blessed Eucharist."

Kneeling before the blessed Sacrament, or a picture of the sacred Heart of Jesus, endeavour to divest your soul of all worldly concerns; let your intention be fixed on his inflamed Heart, and making the sign of the Cross, say the following prayer.

O sacred Heart of my dear Redeemer! I adore thee with all the powers of my soul! I consecrate them forever to thee with each of my thoughts, words, actions, and my whole being. I offer to thee, O Divine Heart! all those acts of adoration, love and glory, which thou didst render to thy Eternal Father, whilst in this mortal life.—Be thou the repairer of my deficiencies, the protector of my life, my refuge and security at the hour of my death. Grant me through the merits of that anguish and bitterness; which for me, thou hast suffered through the whole course of thy mortal life, a perfect contrition for my sins; grant me a constant disgust of all worldly allurements, an ardent desire of eternal glory, and a lively hope of partaking of thy infinite merits.

O most amorous Heart of Jesus! I present to thee, these my humble supplications, not for myself only, but for all those whom I earnestly recommend to thee in this Novena.

It is my ardent wish, O my dearest Lord! that all may join me in spirit to serve and obey thee. Accept these my humble petitions, and graciously grant my request, through thy infinite mercy. Impress us, O Lord! with due sentiments of gratitude for the beneficent tenderness of thy divine

heart to us forlorn sinners; receive us in the yet gaping wound of that loving Heart, that in it we may admire thy divine attributes, practise thy heavenly virtues; find the effect of thy sacred passion, and our poor afflicted souls be thereby encouraged to shelter themselves within thy sacred wounds.

An Act of Reparation of Honour.

O Heart of Jesus! Infinitely merciful, ever desirous to communicate thy divine love to our cold hearts, whose delight is to remain forever with the children of men; for this reason, O amiable Redeemer! thou hast instituted a peculiar sacrament of love, in which we might find the treasure and source of all heavenly blessings, through which we might enter into the sanctuary of thy inflamed Heart, and there meet with secure repose in life; and sweet comfort in death. With these most bountiful dispositions, thou hast vouchsafed to visit this very house, in which I dwell, to repose on our altars, to be our constant sacrifice, in order to avert the anger of thy Eternal Father, excited by our repeated sins. Hither thou continually invitest us to come, and partake of this heavenly food, which none but an infinite love could have prepared. What is there thou couldst have done to gain the hearts of thy people, and hast not done? But how insensible, O bountiful Redeemer! have we been, of those great blessings and favours! In our houses we have showed irreverence, disrespect, and even contempt before thy Divine Majesty, in whose presence the saints and angels bend with respect, and

the heavens themselves tremble. Whilst offered on our altars, the same offences, the same indignities and ingratitudes are committed by those very people who have often been fed at thy sacred table, nourished with thy own substance, and on whom thou hast placed the love of thy Heart.

O amiable Heart of my dearest Saviour! who can express thy affliction at the sight of such ingratitude? But how long, sweet Jesus! will thy adorable Heart be thus despised and contemned by wicked man? how long wilt thou permit thyself to be betrayed into the hands of thy mortal enemies? how long wilt thou suffer their scorn and contempt of thy Majesty, in the adorable Sacrament of the altar? Sorely afflicted at the thought of these injustices and sacrileges, I cast myself with all humility at the throne of thy mercy; graciously hear, sweet Jesus! the worst of thy servants, who in his own, and in behalf of his family, his relations, the whole congregation, here presents to thee, thy own adorable Heart, inflamed with love for thy persecutors, and praying for thy enemies; *Father! forgive them, for they know not what they do.*

Most merciful Heart of Jesus! propitiously hear the uninterrupted supplications of thy saints and angels, of thy holy martyrs, and confessors, in atonement for these repeated insults and injuries, while in satisfaction for the same, I offer the following tribute of reparation on my own and their part. *Here say any five acts, you please, of the four and twenty, beginning page* 56.

An Oblation of the sacred Heart and sufferings of Jesus Christ to his eternal Father, in satisfaction for offences committed.

ALMIGHTY and eternal Father! permit me to offer thee the sacred Heart of thy dearest Son, inflamed with the love of thee, and wounded with love of us. Receive, O merciful Father! this divine heart pleading for us, through that ready obedience to thy holy will, by which he subjected himself on earth to all our miseries, pains and afflictions. Receive, in satisfaction for our sins, that love of his sacred Heart, which caused him to undergo for us that cruel flagellation at the pillory, and that tormenting crown of thorns. Receive that divine Heart, which through love of us, embraced the heavy cross, and bore its weight to mount Calvary. Receive, O eternal Father! that most inflamed and humble Heart of Jesus, which through love of us, laid itself on the hard wood of the cross, and offered its sacred hands and feet to cruel executioners, to be transpierced with iron nails. Behold, O eternal Father! this sacrifice of love, offered to thee for us poor sinners, in the Heart of thy dear Son. It is wounded, it bleeds, it expires through the infinite love it has for us. My God! If we have offended thee, will not the sight of this Heart suffice to appease thy anger? Receive it, O merciful Father! in atonement for our many offences; it is most worthy of thy love and everlasting complacency. Amen.

Then conclude the Novena by the following Prayer.

MOST amiable Heart of Jesus! beloved ob-

ject of our most tender affections! may all honour, glory, love and benediction, be ever given to thee. Be thou our comfort in adversity, our guide in prosperity, our safety in dangers, and protection against all our enemies, visible and invisible. Amen.

A meditation, which may be used on the feast of the sacred Heart, and during these nine days Devotion.

FIRST POINT.

The Invitation of Jesus Christ.

IMAGINE our blessed Lord before you, disclosing his sacred Heart and asking yours. *Son give me thy heart*, that heart, which thou hast sullied, and infected with so much filth, which thou hast sacrilegiously prostituted to a thousand lovers; yet that same heart I am ready to receive, if thou art willing to give it wholly up into my hands, without reserve or limitation. *Give it to me*, I have formed it with my own hands, I have redeemed it with my blood; *give it to me*, thy Father, thy Creator, thy Redeemer, thy Spouse, the best of thy friends, who has loved thee from all eternity. Had I done as much for Lucifer himself, as I have done for thee, would he not love me with all his heart? Were I to make the same offers as I do to thee, to the worst of all the damned souls, would it not most ardently thank me? would it not devote itself, forever, to my service? Thou art willing, thou sayest, to give me half of thy heart? O ingratitude! is it thus thou requitest the favours

of thy God? and to whom wilt thou give the other half? who deserves it more than I? did I form but half? did I redeem, did I sanctify only half? What a crying injustice to detain half of my property, in order to give it to my enemy! what a sacrilege, to keep back half of my victim, in order to immolate it, to the vilest of all creatures, the Devil! Alas! Christian soul! have I thus dealt with thee? have I given thee but half my heart? As often as thou hast received holy Communion, so often have I given thee my whole body, my whole soul, all my blood, my whole heart, all my merits, all my labours, and sufferings, all my humanity and divinity. Therefore I refuse the wretched offer thou makest me. If thou wilt not give me thy whole heart, go—give it to thy enemy and mine; I can admit of no division; give me all or nothing.

SECOND POINT.

Reflect on the amiable Invitation of Jesus Christ.

Jesus Christ, the King of Heaven, and earth, calls for my heart. What an honour to me! This heart within my breast, belongs to him by all titles possible; it is his right and property, and yet he asks it as a favour. His intention is, to ease it of all its sadness, to heal it of all its pain and miseries, to defend it against its enemies, to wash it with his sacred blood, to adorn it with the treasures of heaven, to repose it in the hands of his blessed Mother, that she may guard, and keep it, as the object of his love, as the precious con-

quest of his sacred blood, and cruel torments. —Such, O my soul, is the intention of my kind Redeemer. He demands my heart; I have refused it to him these ten, twenty, thirty, forty years; and yet he still pursues me, he is still ready to receive me with open arms: he even presses me to surrender myself to his love. O my soul! how can we any longer stand out against so much goodness and mercy?

For me to say, I love God, will not do; I must prove it, by a thorough change of life. Love consists not in words, sighs, or tears, but in preferring the will of God at all times, and in all places, to my own will. The love of God is a love of preference, which in its perfection, excludes the smallest attachment to any created object. My fortune, my possession, my children, every thing dear to me in this life, must be sacrificed, and left at the command and will of God. Oh my soul! is this my disposition? Does God discover my heart to be actuated by this happy love of preference. This, however, must be the case, before I can answer the invitation of Jesus Christ. I cannot serve two masters, and my dear Redeemer will not accept of a divided heart.—O happy state! where God *alone* is possessed! where the affections of my heart centre in him, who excludes all worldly pains, miseries, deceits, and lies—all this, my soul, we can find in the *sacred Heart* of our dear Redeemer, if we answer his invitation—What peace, what happiness will ensue in this life, and what for the next!

THIRD POINT.

Consider the answer you are to make to the Invitation of Jesus Christ.

Will it be my wish at the hour of death, that I had heartily agreed to this *Invitation* of Jesus Christ? that I had made myself partaker of all those virtues, which are contained in the inflamed Heart of my divine and loving Saviour? Shall I wish at that time to possess the love of God above all created things? The *Heart of Jesus, wounded for the love of me*, tells me, how to despise all the vain perishable deceits of this world, to gain the love of my God and Creator. This Heart is *wounded* for *my sake!* Is it too much for me to bear with a contradiction; to suffer patiently a wound in my reputation; to root out the disordinate affections of my wicked heart to vain pleasures, deceitful flatteries, idle amusements and conversations; that I may thereby secure the love of my God, through the *wounded Heart* of my *dear Redeemer?*—What was the comfort of the saints and martyrs of Christ, in their sufferings and persecutions? was it not the inflamed Heart of their dearest Saviour, which had been consumed in love for them, and which inspired them with resolutions, not to be enslaved, either by the world, the flesh, or the devil?—Have these saints done too much, in order to enter into that sanctuary of eternal love? If Jesus Christ demanded as much from me, could I refuse it? But behold! he demands nothing, but the sole possession of my heart, the entire affections of my soul, that he may

communicate to me, the treasures of heaven, and fill me with all peace, comfort, and happiness.

All praise and benediction be given to the adorable Heart of my dear Redeemer, which has called me to the knowledge of itself, in order to make me partaker of its divine merits, and perfections. I will enter into its sanctuary, I will exercise the powers of my soul, in its divine love. *O my dear Lord! pierce my heart with the dart of thy heavenly love, that I may be wholly actuated by the love of thee, who hast been pleased to die through love of me.* Amen. *St. Augustin.*

The Rules of the association of the sacred Heart.

1. The end of this association, is, with the grace of God, to revive continually and nourish in our souls, the love of Jesus Christ, excited by the excess of his love for us. The heart, in general, is the most expressive symbol and incentive of love; that of Jesus Christ in particular, as under our present consideration, naturally calls back to our memory his boundless charity, and animates us, as much as may be, to a fixed resolution and desire of repairing the outrages committed daily against him in the adorable Sacrament of the altar.

2. For your becoming a member of this association, it is required that your name be registered in the book, where the association is kept, and that you go to Communion, on the day of your admission, in order to gain the plenary indulgence granted on that solemn occasion, and to take up the spirit of this devotion, by consecrating yourself solemnly to this divine Heart.

3. The associates should be particularly careful

and studious, in frequently uniting themselves in mind, with the sacred Heart of Jesus, by means of repeated acts of *Faith, Hope, Charity, Contrition, &c.*

4. Let no day pass, without some offering or prayer, in honour of this adorable Heart. One of the following acts, as a token of your allegiance, and the distinctive mark of the association, ought never be neglected.

"Adorable Heart of my Jesus! living source of all grace, and model of perfection, sanctify every moment of my life, and especially that of my death.

"Heart of Jesus! have mercy on us.

"Heart of Jesus! burning with the love of us, inflame our hearts with the love of thee.

"May the adorable Heart of Jesus live, and reign over all hearts.

"Heart of Jesus infinitely pure! grant us purity of body and heart."

5. Every Friday, but in particular the first Friday of each month, should be set aside, and appropriated by the associates as a day of humiliation and atonement to Jesus Christ, for the injuries and indignities whatsoever received by him, in the adorable Eucharist. Some particular acts of devotion, as the reparation of honour, the litany, or what else your own piety may suggest; some small sacrifice of your humour, victory over your passions, or mortification, may very deservedly be recommended; some self-denial, or alms may be proper on such an occasion.

6. All should, if they can conveniently do it, approach the holy sacraments of Penance, and

the Eucharist, on the feast of the sacred Heart. On this solemn festival, beyond the ordinary prayers on such occasions, each one should repeat with new fervour, the act of consecration to the divine Heart, the reparation of honour, &c.

7. Besides the above mentioned Communion, two Communions in particular shall be yearly observed; the one in behalf of the living members of this association, the other for the relief of the deceased brethren; and in their other prayers and devotions, they should often remember, and recommend to God both this, and the other associations of the sacred Heart, and endeavour all they can, to draw on each one a large share of those blessings, and graces, which flow continually from this adorable Heart.

8. Finally, let every one of this association, make it his chief business and endeavour, to draw from the sacred Heart of Jesus, a most reverential and tender affection towards our dear Lord and Saviour in the holy Eucharist, an efficacious desire of his own proper sanctification, and a well governed zeal and solicitude for that of his neighbour, united with him in the same devotion, and under the same bonds and rules of charity; promoting according to his power, but with prudence and discernment, the same holy practices, to the greater glory of the sacred and adorable Heart of Jesus Christ, inflamed with an ardent zeal for the honour of his eternal Father, and the salvation of mankind.

"Though the above rules and regulations oblige not of their own nature under any sin whatever, yet the associates, we persuade our-

selves, will not on that account be less exact in the performance of what the rules prescribe, or less faithful in their purposes entered upon between God and their own consciences."

May the sacred Heart of Jesus be ever praised and adored.

THE DEVOTION TO THE SACRED HEART OF MARY.

As the adorable Heart of Jesus was formed in the chaste womb of the blessed Virgin, and of her blood and substance, so we cannot in a more proper and agreeable manner show our devotion to the Sacred Heart of the Son, than by directing some part of the said devotion to the ever pure Heart of the Mother.—For you have two hearts here united in the most strict alliance and tender conformity of sentiments; so that it is not in nature, to please the one without making yourself agreeable to the other, and acceptable to both. Go then, devout client, go to the Heart of Jesus, but let your way be through the Heart of Mary. The sword of grief which pierced her soul, opens you a passage: enter by the wound love has made; advance to the Heart of Jesus, and rest there even till death itself. Presume not to separate and divide two objects so intimately united together; but ask redress in all your exigencies from the Heart of Jesus, and ask this redress through the Heart of Mary.

This form and method of worship is the doc-

trine and very spirit of God's church: it is what she teaches us in the unanimous voice and practice of the faithful, who will, by no means, that Jesus and Mary should be separated from each other in your prayers, praises and affections. This consideration has engaged the sovereign Pontiffs and head Pastors of the Church, to give the self-same sanction to the pious practices instituted in honour of the sacred heart of Mary, as they give to those of the adorable Heart of Jesus, both within their proper limits. They both have equally their associations, and those too equally enriched with the treasures of the Church, under the liberal dispensation of its Governors. Many are the pious and virtuous souls who have drawn most signal fruit and advantages from these devotions.

Come then, hardened and inveterate sinner, how great soever your crimes may be! come and behold! Mary stretches out her hand, opens her breast to receive you. Though insensible to the great concern of your salvation, though unfortunately proof against the most engaging invitations and aspirations of the Holy Ghost, fling yourself at the feet of this powerful advocate. Her throne, though so exalted, has nothing forbidding, nothing dreadful! her Heart is all love, all tenderness. If you have the least remains of confidence and reliance on her protection, doubt not, she will carry you through her own most blessed Heart, in the most speedy, and most favourable manner, to the truly merciful and sacred Heart of her Son Jesus.

The Act of Consecration to the Sacred Heart of Mary.

O HOLY Mother of God, glorious queen of heaven and earth! I choose thee this day for my Mother, and my advocate at the throne of thy divine Son. Accept the offering I here make of my heart. May it be irrevocable. It never can be out of danger whilst at my disposal; never secure but in thy hands.

Ye choirs of Angels, witnesses of my oblation! bear me up in the day of Judgment, and next to Jesus and Mary, be ye propitious to me, should the enemy of my salvation have any claim upon me. Obtain for me at present the gift of a true repentance and those graces I may afterwards stand in need of, for the gaining of life everlasting. Amen.

N. B. This feast has no fixed day. It is solemnized in some churches with the approbation of the Ordinary, on the 8th of February; in others, on the 1st of June, and in some churches, on the Sunday within the Octave of the Assumption.

The Litany.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us

God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Heart of Mary, pray for us.
Heart of Mary, according to the Heart of Jesus, pray for us.
Heart of Mary, united to the Heart of Jesus, pray for us.

Heart of Mary, organ of the Holy Ghost,
Heart of Mary, sanctuary of the divinity,
Heart of Mary, tabernacle of a God incarnate,
Heart of Mary, always exempt from sin,
Heart of Mary, always full of grace,
Heart of Mary, blessed amongst all hearts,
Heart of Mary, illustrious throne of glory,
Heart of Mary, abyss and prodigy of humility,
Heart of Mary, glorious holocaust of divine love,
Heart of Mary, nailed to the cross of Jesus,
Heart of Mary, comfort of the afflicted,
Heart of Mary, refuge of sinners,
Heart of Mary, hope of the agonizing,
Heart of Mary, seat of mercy,
} *Pray for us.*

Lamb of God, who takest away the sins of the world, spare us, O Lord!
Lamb of God, who takest away the sins of the world, hear us, O Lord!
Lamb of God, who takest away the sins of the world, have mercy on us.
V. Pray for us, O holy Mother of God!
R. That we may be made worthy of the promises of Christ.

Let us pray.

SWEET Jesus! who tenderly lovest the most holy of Virgins, and art reciprocally most tenderly loved by her, grant, we beseech thee, through the intercession of thy most holy Mother, and by the resemblance her most holy heart bore to thine, that we may ever return due love and affection for her care and tenderness in our regard, who with the Father and Holy Ghost livest and reignest, world without end. Amen.

A NOVENA, OR NINE DAYS' DEVOTION TO THE EVER BLESSED VIRGIN.

"*Having out of devotion lighted up a wax candle, either in your private Oratory, or in the Church, recite each day the following prayer. The intent is for obtaining some particular favour.*"

INCOMPARABLE Virgin, chosen by the ever adorable Trinity, from all eternity, to be the most pure Mother of Jesus, allow thy servant to remind thee of that ineffable joy thou receivedst in the instant of the most sacred incarnation of our divine Lord, and during the nine months thou carriedst him in thy most chaste bowels. Oh! that I could but renew, or, if possible, increase this thy joy by the fervour of my prayers; at least, most tender Mother of the afflicted! grant me under the present pressure, those maternal consolations, and that peculiar protection, thou hast promised to such as shall devoutly commemorate this ineffable joy. Relying on thy sacred word and trusting in thy promise, I humbly entreat thee to obtain from Jesus Christ, thy dearly beloved Son, my request. *Having specified it, say:* May this light I burn before thy image, stand as a memorial of the lively confidence I repose in thy bounty. May it consume in honour of that inflamed and supernatural love and joy, with which thy sacred heart was replenished during the abode of thy blessed Son in thy womb, in veneration of which I offer to thee the sentiments of my heart, and the following salutations.

"*Say nine times the Hail Mary, and then the following prayer.*"

MOTHER of my God most merciful! to thee I offer these Hail Maries: they are so many brilliant jewels in the diadem of thy accidental glory, which will remain increasing to the end of the world. I beseech thee, comfort of the afflicted! by the joy thou receivedst in the submission and obedience of thy Son, to comfort my afflicted heart, and to obtain of him for me a favourable answer to the petition I make to thy compassionate mercy and benevolence. To this effect I offer to thee all the good works that have ever been performed in the confraternities of thy sacred heart, and other associations in thy honour. I most humbly entreat thee on this consideration, and for the love of the sacred Heart of Jesus, with which thy own was ever so inflamed, to hear my humble suit, and grant my request. Amen.

The Reparation of Honour.

MOTHER of God, most worthy! whose sanctity and sublime merit surpass the comprehension even of the angels themselves, how great is the maternal tenderness of thy Heart towards mankind! How great thy favours! How unworthy our acknowledgment, our gratitude, our return! My very soul is penetrated with grief at the consideration of the many injuries thou receivest from Infidels and wicked Christians, by the profanation of the altars dedicated to thy name, by the execrable blasphemies vomited out against thy maternal virginity, sanctity and integrity, but especially at the anguish with which those sin-

ners load thee, who heaping sin upon sin against thy divine Son, draw down vengeance and damnation on their own souls; all which stand in direct opposition to thy tender love and compassion. Thus affected, and upon this consideration, I throw myself at thy sacred feet, and though the greatest of sinners, most unworthy, and least corresponding with the graces I have received, I here enter my protest against such unwarrantable proceedings, and beseech thee, O Virgin more than martyr! to accept the same, as a reparation of honour. Pardon my past offences and indignities, pardon those of mankind. Prostrate in like manner before thee, make us, sinners as we are, sensible of the favours thou hast conferred upon us, and being truly contrite for the past, may we, by thy aid and assistance, breaking the chains of our former thraldom and slavery, live henceforward in thy favour, and in the happy liberty of the children of God. May this our act and deed, O Saviour of the world! as we can do nothing more agreeable to thee, than to testify our love and gratitude to thy blessed mother, may it, I say, be approved and confirmed by thy blessing and authority. Amen.

THE SINNER'S ADDRESS TO OUR BLESSED LADY.

It is to thee, holy Virgin! I have recourse, however unworthy of thy goodness. I know thou never abandonest those, who call upon thee with confidence, and that the Church does not

call thee in vain the refuge of sinners. This in truth, is the only title under which I dare approach to thee: and shall I be so unfortunate, as to be the first and only one that thou wilt refuse to hear.

I fear thou wilt find in me none of those amiable marks, by which thou recognisest thy true children. Subject to a passion, which dishonours my soul, I come humbly to beg thy help, in order to break my chains.

Made sensible of the beauty of a virtue I have hitherto neglected, I desire absolutely to quit a vice, which has hitherto pleased me too much, though so highly shameful. Blessed Virgin! obtain for me the grace to renounce the vice I have followed, and to embrace the virtue I have neglected. Make my eyes flow with tears, that may efface all the impurities of my life. O mother of mercy, renew in me those prodigies of conversions, which thou hast formerly wrought, and appear now so seldom in our age, so corrupted. The more miserable I am, the more proper object I am of thy compassion! nor can any thing less than a miracle free me from this shameful passion. This miracle, O sacred Virgin! I beg of thee by that purity, which made thee so agreeable to God, and which drew upon thee the honour of being the Mother of his Son. Let not the price of that blood, which thou gavest to the Saviour of men, be lost; refuse not to thyself, the pleasure of reducing a strayed sheep to that heavenly shepherd. Show that thou art truly the mother of sinners, and let it not be said, that I perished

at thy sacred feet, where no one ever found, but grace and salvation.

"Many pious books recommend the following prayer as very efficacious for obtaining purity of heart."

By thy sacred virginity and immaculate conception, O most pure Virgin! intercede for me, obtain for me a true purity of soul and body, in the name of the Father, &c.

OTHER PIOUS PRACTICES AND DEVOUT PRAYERS.

The Litany of Jesus.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendour of the Father,
Jesus, brightness of eternal light,
Jesus, king of glory,
Jesus, the son of justice,
Jesus, Son of the Virgin Mary,
Jesus, whose name is called wonderful,
Jesus, the mighty God,
Jesus, the Father of the world to come,
Jesus, the Angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity
Jesus, our love,

Have mercy on us.

Jesus, the God of peace,
Jesus, the author of life,
Jesus, the example of all virtues,
Jesus, the zealous lover of souls,
Jesus, our God,
Jesus, the father of the poor,
Jesus, the treasure of the faithful,
Jesus, the good shepherd,
Jesus, the true light,
Jesus, the eternal wisdom,
Jesus, infinite goodness,
Jesus, the way, the truth, and the life,
Jesus, the joy of the angels,
Jesus, the king of the Patriarchs,
Jesus, the inspirer of prophets,
Jesus, the master of the apostles,
Jesus, the teacher of the evangelists,
Jesus, the strength of martyrs,
Jesus, the light of confessors,
Jesus, the spouse of virgins,
Jesus, the crown of all saints,
Be merciful to us. *Spare us, O Lord.*
Be merciful to us. *Hear us, O Lord.*

Have mercy on us.

From all evil,
From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of uncleanness,
From everlasting death,
From a neglect of thy holy inspirations,
Through the mystery of thy most holy incarnation,
Through thy nativity,
Through thy divine infancy,
Through thy sacred life,
Through thy labours and travels,
Through thy agony and bloody sweat,
Through thy cross and passion,
Through thy pains and torments,
Through thy death and burial,
Through thy glorious resurrection,
Through thy admirable ascension, Lord Jesus, deliver us.
Through thy joys and glory, Lord Jesus, deliver us.

Lord Jesus, deliver us.

In the day of judgment, Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world, spare us, O Lord Jesus.

Lamb of God, who takest away the sins of the world, hear us, O Lord Jesus.

Lamb of God, who takest away the sins of the world, have mercy on us, O Lord Jesus.

V. Christ Jesus, hear us.

R. Christ Jesus, graciously hear us.

Let us pray.

O God! who hast appointed thy only begotten Son the Saviour of mankind, and hast commanded that he should be called Jesus; mercifully grant that we may enjoy his happy vision in heaven, whose holy name we venerate upon earth, who with thee and the Holy Ghost, liveth and reigneth world without end.

The versicle and prayer of the blessed Sacrament.

V. Thou hast given them bread from heaven.

R. Replenished with all sweetness and delight.

Let us pray.

O God! who has left us in this wonderful sacrament, a perpetual memorial of thy passion: grant, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually find in our souls the fruit of thy redemption, who livest and reignest, &c.

The versicle and prayer for Thanksgiving.

V. Let us bless the Father, with the Son and Holy Ghost.

R. Let us praise and extol him forever.

Let us pray.

O God! whose mercies are without number, and the treasure of whose goodness is infinite: we give thee thanks for the blessings thou hast bestowed upon us; always beseeching thy divine majesty, that as thou grantest what we now ask, thou wouldst prepare us by a continuation of thy favours, to receive the rewards of the life to come, through our Lord, &c.

A devout prayer to Jesus.

LORD Jesus! by the bitterness thou suffered'st for me on the Cross, chiefly when thy blessed soul departed from thy body, have mercy on my soul now, and at my departure from this world, that it may be admitted to life everlasting. Amen.

A prayer in honour of the five wounds.

O LORD Jesus Christ! by the five Wounds thou wast pleased to receive upon the Cross, for love of me, help me thy servant, whom thou hast redeemed with thy precious blood. Amen.

A PRAYER OF COMPACT.

"Commonly said by the Confederates to Christ crucified; that is, by two or more persons joined in Compact, to meditate at least once a day on the sufferings of Jesus Christ. This prayer is daily said for one another by each of the associates, and ought to follow their meditation on the sufferings of Christ.

The prayer.

THY hands, O Lord! have made us, those very hands which were transpierced with nails, for the love of us.—Despise not the work of thy hands, but cast, I beseech thee, O my God! thy divine eyes, on the sacred wounds of thine own hands. Behold, my dearest Jesus! how deeply thou hast imprinted us in thy blessed hands, read the impression and save us. Hear us, O bountiful Saviour! hide us within thy sacred wounds: never permit us to be separated from thee; call

us at the hour of death; that with thy saints, we may sing thy mercies forever and ever more. Amen.

My dear Lord Jesus Christ! through these five most precious wounds, which love for us has impressed on thy sacred body, be mindful of us thy servants, redeemed with thy precious blood.

"Three conditions, required of those who join to say this prayer of compact. *First*, That they spend eight or ten minutes every day, in consideration of the passion and sufferings of Jesus Christ.

"*Secondly*, That at the end of this consideration, they say the foregoing prayer for all that are joined with them in this devotion.

"*Thirdly*, That they strive with prudence, to bring others, to this easy and wholesome practice of honouring the passion of Christ."

A FORMULARY OF INSTRUCTION AND PRAYERS.

Christian People,

We are come together in obedience to the laws of God and his Church, commanding us to keep holy this day, not only by abstaining from servile works, but likewise by employing ourselves in acts of divine worship and religious exercises.—Of all these, the greatest and most holy is the Eucharistic Sacrifice of Mass, at which the Church commands all to be present with *attention*, *reverence* and *devotion*, on every Sunday, and fea-

tival, which shall be directed to be kept, as of obligation.

This solemn sacrifice of the Lord of grace is the same in substance, as JESUS CHRIST offered on the cross to his Eternal Father for the salvation of the world. He continues to exercise forever, by the ministry of his priests, deriving from Him their character and succession, the function of his own priesthood, *according to the order of Melchisedech*, offering up for our sins his sacred Body and Blood, under the appearances of bread and wine.

We come to join in this solemn offering, and present it to the Eternal Father, confessing him to be, and adoring him, as our Supreme and Almighty Lord, our first beginning and last end: we offer it in thanksgiving for the many blessings received from his bountiful hand, especially during the past week: we offer it up with an humble, but confident hope of obtaining forgiveness for ourselves, and for all repentant sinners; and for the souls suffering in purgatory, refreshment and relief, through the blood of Jesus Christ: we offer it finally, praying God, through the merits of his Blessed Son, our Saviour and Redeemer, to grant us the blessings, spiritual and temporal, which are needful for, and conducive to, our eternal Salvation.

(*Here all are to kneel down.*)

WE pray thee therefore, O Almighty and Eternal God; who through Jesus Christ hast revealed thy glory to all nations, to preserve the works of thy mercy, that thy Church being spread

through the whole world, its members may continue with unchanging faith in the confession of thy name.

We pray thee, who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief Bishop, N. N. the Vicar of our Lord Jesus Christ in the government of his Church: or our own Bishop, N. N. (or *if he be not consecrated, our Bishop elect*) all other Bishops, Prelates and Pastors of the Church; and especially those, who are appointed to exercise amongst us the functions of the holy ministry, and conduct thy people into the ways of salvation.

We pray thee, O God of might, wisdom, and justice, through whom authority is rightly administered, laws are enacted, and judgment decreed, assist with thy Holy Spirit of counsel and fortitude, the President of these United States, that his administration may be conducted in righteousness, and be eminently useful to thy people, over whom he presides, by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of thy divine wisdom direct the deliberations of Congress, and shine forth in all their proceedings and laws framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, security, and useful knowledge; and may perpetuate to us the blessings of equal liberty.

We pray for his Excellency the governor of this State, for the Members of Assembly, for all

Judges, Magistrates, and other Officers, who are appointed to guard our political welfare, that they may be enabled by thy powerful protection to discharge the duties of their respective stations, with honesty and ability.

We recommend likewise to thy unbounded mercy, all our brethren and fellow-citizens throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of thy most holy Law; that they may be preserved in union, and in that peace, which the world cannot give; and after enjoying the blessings of this life, be admitted to those, which are eternal.

Finally, we pray thee, O Lord of mercy, to remember the souls of thy servants departed, who are gone before us with the sign of faith, and repose in the sleep of peace; the souls of our Parents, Relations and Friends; of those, who when living, were members of this Congregation; and particularly of such, as are lately deceased: of all Benefactors, who by their donations or legacies to this Church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light and everlasting peace—through the same Jesus Christ our Lord and Saviour.—Amen.

(*In the afternoon service, the previous instruction concerning the Sacrifice of the Mass is to be omitted, as far as the words,* We pray thee therefore, &c.)

A METHOD OF HEARING MASS,

BY MEDITATING ON THE PRINCIPAL MYSTERIES OF THE LIFE AND PASSION OF CHRIST.

"THE Sacrifice of Mass, is a representation of that sacrifice which Jesus Christ offered on the Cross.—Wherefore the best, the most meritorious and the most comforting method of hearing Mass, is that in which, through the whole course of the sacrifice, we pass over the life and passion of Christ in our thoughts, and affections. In order to do this, propose to yourself in the person of the priest, Christ suffering: For example, in the amice, the veil which covered his tender face; in the alb, the garment put on him by Herod; in the girdle, manupl, and stole, the cords and bands, with which he was bound; in the casuble, and purple garment; in the cross on the casuble, the enormous weight of the Cross."

At the Confiteor, set before your eyes the fall of Adam; *at the Kyrie Eleison*, the sighs of the prophets: *at the Gloria in Excelsis* or *Dominus Vobiscum*, the Nativity of Christ; *at the Collects, Epistle and Gospel*, the tears, sighs, prayers, miracles, and preaching of Christ; *at the Offertory*, his ardent desire of suffering; *at the Sanctus*, his entrance into Jerusalem; *at the elevation of the Host*, his Crucifixion; *at that of the Chalice*, the shedding of his blood; *at the breaking of the Host*, the death or separation of the soul and body of Christ; *at the dropping of the particle of the Host into the Chalice*, his descent into hell; *at the Communion*, his burial and the plentiful fruit of his passion; *at Dominus Vobiscum*, his resurrection and various apparitions; *at the last benediction*, his ascension into Heaven.

Having made the sign of the Cross, and renewed your intention, you will prepare yourselves to hear Mass with the following prayers.

O FATHER of mercy! O God of all comfort! who, not content to have thy only begotten Son once offered on the Cross for our redemption, wouldst

Martin, sculp.

THE IMMACULATE CONCEPTION

Lucas Brothers Baltimore

have the same most acceptable oblation daily repeated in thy church, to renew, and increase in our souls the fruit thereof; grant, we beseech thee, that we may assist at this adorable mystery of thy bounty and goodness, with such attention, reverence, and love, that we may plentifully partake of the fruit of it, through the same Jesus Christ our Lord. Amen.

O BLESSED Virgin Mary, Mother of mercy and piety! I humbly beseech thee, that as thou didst stand under the Cross of thy beloved Son, and in union with him, didst offer the sacrifice of his body and blood to the eternal Father, for the redemption of the world; so thou wilt now vouchsafe to assist me, and all here present at this adorable sacrifice, that through thy intercession, we may worthily offer it to the most blessed Trinity, and be partakers of its divine fruits. Amen.

At the Confiteor, "Represent to yourself the sin of Adam, for which God cast him out of paradise, and condemned him to suffering, misery, and death itself. Nor did the divine justice stop here, but involved all the children of Adam, in the same

punishment, who from the same infected stock, are born children of wrath. Nor has this offence, after so many ages, been forgotten, though divided among so many persons, and so severely chastised. Yes, all the scourges that have been inflicted on men, and the dreadful judgment of God against all those, who, from the beginning of the world to the present period, have crowded hell, are but the sad effects of this first sin; acknowledge, then, the necessity of such a Redeemer, and lament your sins and those of the world."

O MY GOD of infinite goodness! for thy sake alone, I sincerely grieve that ever I offended thee, who art infinitely worthy of all love, honour and glory. From this moment, I embrace thy divine will with all the affection of thy blessed saints, and I will love it to all eternity. Grant me the grace to obey thy commands! and command what thou pleasest.

O JESUS, the God of my heart! how infinitely good hast thou been to us! how ungrateful have we proved to thee. Pardon, divine Jesus! all our ingratitude; and through thy infinite merits, supply our defects. May thy adorable will ever be accomplished in us, and by us, in all things from hence forward to all eternity.

At the Kyrie Eleison, reflect on the sighs of the prophets and their longing desires for Christ, as the remedy of all their evils, and say;

SEND down the Lamb, O Lord, the ruler of the earth! O! that thou wouldst open the heavens and descend. Descend, ye heavenly dews; ye clouds, rain down the Just One. Let the earth be opened and bud forth the Saviour. *Say with the Holy Fathers,* come, O Lord, delay no longer.

At the Gloria in excelsis or Domine Deus Rex, *consider the birth of Christ, and say;*

ALL honour, praise and glory be given to thee, O Christ! who for the love of me, wert pleased to be born an infant babe, in the rigours of a winter's night, and wrapped in swaddling clothes, and laid weeping in a manger.

I adore thee, O king of angels! I adore thee, my most dear Redeemer! Hail lovely infant, sovereign God, sweetest Jesus! hail prince of peace, light of nations, long wished for Saviour! Grant, sweet Lord! that in my sight, I may ever prove humble of

heart, poor in spirit: that for thy sake I may joyfully meet all my troubles; mayest thou be the only object of my love: may my heart be fixed on thee alone.

At the Collects, Epistle, and Gospel, *call to your mind the tears, groans, prayers, miracles and preaching of Christ, and say;*

THEE I adore, praise and glorify, O my Jesus! for the immense labours thou didst sustain, whilst thou, Saviour of the world! thirsting after the conversion of man, didst spend whole nights in prayer, and wast fatigued with thy travels from country to country, from city to city, from village to village, from castle to castle, in quest of souls. May thy love inflame my heart, and inspire it with such promptness and alacrity, for the execution of good works, that I may never be slothful in thy divine service. Grant me an ardent zeal for the salvation of my neighbour, and grace to promote it to the utmost of my power. May thy divine honour ever be the object

of my zeal; O may it be the influencing principle of my whole conduct.

You may also say at the Collects.

HEAR, we beseech thee, O Eternal Father, the petitions which thy Holy Church makes, in the name of thy blessed Son, for our necessities; and grant, that we may never ask any thing contrary to thy holy will, honour, and glory.

At the Epistle.

MAY thy eternal wisdom, O Heavenly Father! conduct us in the paths of perfection, and may we advance by the steps of humility, from virtue to virtue. Grant, that in imitating Jesus Christ, we may deserve to be called from the afflictions of this life, to the everlasting joys of thy Saints.

At the Gospel.

O LORD Jesus Christ! who, with a living voice, didst preach thy divine gospel to men, illuminate, I beseech thee, our minds, that with perfect

charity, we may ever adhere to the truths of thy heavenly doctrine.—Amen.

A prayer before Sermons, Spiritual Reading, &c.

O Incomprehensible Creator! true Countain of light, and only Author of all knowledge! vouchsafe, we beseech thee, to enlighten our understandings with the rays of thy wisdom, and to drive away from our minds all darkness of sin and ignorance. Thou who makest eloquent the tongues of those that want utterance, instruct our tongues, and pour on our lips, *and into our hearts*, the grace of thy blessing: give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the continual assistance of thy holy grace, that we may apply whatever we hear, read, or meditate upon, to thy honour, and the eternal salvation of our souls. Through, &c. Amen.

At the Offertory, consider the ardent desire of Christ to suffer for you, and offer yourself and all you have, to God the Father, thus:

O MERCIFUL Father! make me worthy of offering to thee, the merits of the life and death of thy beloved Son. Behold, now in union with the most precious merits of our Lord Jesus Christ, I offer to thee, my understanding, will and [illegible] all my thoughts, words and [illegible] hours and joys, all [illegible] my whole life and [illegible] or can possibly pa[illegible] nity. This offering [illegible] the hands of the m[illegible] Mary, and of all the [illegible] who assist at this adorable sacrifice.

At the Sanctus, represent to yourself Christ's entrance into Jerusalem.

ALL praise, honour, and glory be to thee, O Christ! who, dwelling in Jerusalem, didst with wonderful humility and meekness ride upon an ass, and amidst the acclamations of the people crowding to meet thee, didst

shed tears and weep over the destruction of that unfortunate city. Impart to me a thorough knowledge of myself, that I may behold my own unworthiness, and profoundly humble and despise myself. O! that I may never be delighted with the praises or favours of the world, but that I may with more advantage to my soul, give myself up to inward tears of perfect compunction and penitential love. Grant me a tender feeling for the suffering of my neighbours, and that with equal sorrow I may bewail their and my own sins.

Here make a Memento for the Living.

REMEMBER, O merciful Father! through the passion and death of thy beloved Son, Jesus Christ, thy holy Catholic Church; protect, sanctify, and exalt her; replenish her prelates and ministers with thy Holy Spirit, that following thy holy will and decrees, they may ever glorify thy holy name, both in themselves, and all their subjects.

Remember also, O Lord, my parents, brethren, and kinsfolks; all my friends, namely, N. N. and all those for whom thou wouldst have me pray; take them under thy special protection, direct and advance them in the way of salvation.

At the Elevation of the Sacred Host and chalice.

Consider the Crucifixion of Christ, and his sacred blood flowing from his gaping wounds; make Acts of Adoration, Faith, Hope, Contrition, Love, zeal for the glory of God, with these or such like aspirations.

O JESUS! Son of God, and the blessed Virgin Mary, my Lord and my God, infinitely amiable! who for love of me, wast pleased to be crucified; thee I adore, thee I love and glorify, with all the affections of every creature, together with the Father and Holy Ghost; and from the bottom of my heart, I earnestly desire that thou mayest be every way infinitely adored, loved and glorified by all, and in all things freely and purely

for thy own sake, now and forever more: I believe in thee, I hope in thee, I love thee, and whatsoever thou lovest, for the love of thee. For thy sake alone I sincerely grieve that ever I offended thee; pardon me, O my Jesus! forgive me my sins, and supply my deficiencies; from this moment my heart is ready to obey every motion of thy holy will. I am thine, O Lord! take possession of me to all eternity, and grant me a perfect conformity to thy divine will. Father, look down on the face of thy dearly beloved Son, whom I here offer up to thee as an Holocaust of praise, thanksgiving and propitiation. Behold his tears, his sweat, his blood; hear his groans and sighs; and through his labours and obedience, and anguish of bitter sufferings, and through the infinite abyss of his precious merits, have mercy on me, and all those for whom he died. Give us thy grace to love thee most perfectly, to embrace and fulfil thy holy will for time and eternity. *Amen.*

Memento *for the dead.*

THROUGH the merits of the same Lord Jesus Christ, thy beloved Son, O merciful Father, have pity on the souls of the faithful departed, especially *N. N.* and all those for whom in particular thou wouldst have us pray: give them rest and eternal repose, that they may forever bless, praise and glorify thy holy name, who art infinitely worthy of all praise, honour, and glory.

At the Pater Noster, *consider the seven words of Christ spoken on the Cross, as here laid down.*

1. FATHER, forgive them, for they know not what they do—and *pray you with Christ for your enemies, and sincerely forgive them.*

2. Amen, I say unto you, this day thou shalt be with me in paradise—*pray with the good thief, that you may be admitted into heaven.*

3. Woman, behold thy son: *and* behold thy mother. *Beg a most tender affection towards the Blessed Virgin, and take her for your mother as St. John did.*

4. My God, my God, why hast thou forsaken me? *Pray that you may never be cast off by God, and resolve never to abandon him by sin.*

5. I thirst. *Beg a great earnestness and zeal for thy own and neighbours' salvation.*

6. It is consummated. *Beg of God to consummate in you, the perfection of a Christian life, which consists in the possession of all virtues.*

7. Father, into thy hands I commend my spirit. *Resign yourself to the divine providence, and cast yourself into the hands of God.*

At the breaking of the Host, *reflect on the death of Christ, and the separation of his soul from his body, and say:*

O LORD Jesus! by that bitterness which thou didst undergo for me, on the cross, especially when thy blessed soul was separated from thy body, have mercy on my soul, now, and at its departure. Amen.

At the dropping of the particle of the Host into the Chalice, *consider the descent of Christ into Limbo, and say;*

ETERNAL praise and glory be to thee, O Christ! who, having crushed the power of the devil, didst with infinite power and love descend with thy soul into hell, and by thy presence rejoicing the holy Fathers who were there detained, didst transfer them to

the joys of paradise, and the glorious vision of God.—May the virtue of thy sacred blood and passion descend now into purgatory, upon the souls of the faithful departed, that freed from their torments they may repose in the bosom of eternal peace.

At the Communion, consider the burial of Christ and plentiful fruit of his passion.

Spiritual Communion.

"Here communicate spiritually: in order to do this well, you must heartily detest your sins, and with great reverence and humility invite Christ to come and take possession of your heart, in the same manner as if you were actually going to communicate."

An Act of Contrition, to be made in lieu of Confession.

O THAT I had never offended thee, my Jesus, infinitely amiable! I am heartily sorry for all my sins, and ready to make satisfaction and reparation for them, purely for the love of thee. O my God and my all! Oh!

that I ever was so unfortunate as to have offended thee.

An Invitation to Jesus Christ.

COME, O my Jesus! come, my beloved! come, O my God and my Lord, my hope, my love, my all! take possession of the seat of my heart; conform it to thy own most sacred Heart, that it may never wish or desire any thing but in perfect conformity to thy blessed will for time and eternity.

Then, as if you had actually communicated, and were embracing your Saviour really present in your soul, say;

I HAVE found him whom my soul loveth, I have held him, and will not let him go. O Jesus! how good art thou! How good hast thou ever been to me! I acknowledge it, and with all possible affection I render thee infinite thanks. How ungrateful have I proved to thee! I lament and deplore my ingratitude, for thy sake alone. Pardon me, O Jesus! and supply all deficiencies; for, behold

from this moment, I love thee and whatsoever thou lovest, for the love of thee; grant me grace to correct and amend, even the smallest of my faults, in particular this N. and to persevere in thy love and favour forever. O Jesus! O Jesus! grant me this favour, hear my request.

O Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water of the side of Christ, purify me.
Passion of Christ, comfort me.
O Good Jesus! hear me.
Within thy sacred wounds, shelter me.
Never suffer me to be separated from thee.
From the malice of the enemy, defend me.
At the hour of death, call me,
And command me to come to thee,
That with thy saints I may praise thee,
World without end. Amen.

At the Dominus Vobiscum, *represent to yourself the Resurrection of Christ, and his different apparitions to the blessed Virgin, St. Mary Magdalen, the Apostles, &c. and say:*

MAY all honour, praise, and glory be given to thee, O Christ! who coming forth victorious from thy close shut and sealed sepulchre, didst arise

in mighty triumph from the dead, and by the splendour of thy divine countenance didst replenish thy friends, with a joy unfelt before. Grant, O Lord! that rising from vice and my former bad habits, I may walk in a new and virtuous life, and may ever seek what is heavenly and eternal, and cordially relish the same. Grant that I may despise the vanities of this world, so that when thou, O life of my soul, shalt appear, I may also appear with thee in glory.

At the Benediction, consider the Ascension of Christ into Heaven, and say;

ALL praise, honour and glory be given to thee, O Christ! who having spent forty days after thy resurrection, ascendedst in the presence of thy disciples from Mount Olivet, gloriously triumphant into Heaven, where eternally blessed, thou sittest at the right hand of thy Father. O! that my soul could languish for the love of thee alone, and disgusted with all earthly things, *only* attend to those of eter-

nity! O! that she could *only* breathe, hunger, and thirst after thee; and that nothing could make any impression on my heart, or excite its affections, save thou *alone*, O my Lord and my God!

At the end of Mass, say the following Prayer

ALMIGHTY and eternal God, who out of thy immense love, hast appointed thy only begotten Son, to be the mediator between thee and sinners; accept, I beseech thee, this sacrifice and victim from me, a poor miserable sinner; pardon my defects and negligences in assisting at it, and never suffer me to be withdrawn from thee again. Bestow on me thy divine benediction, and grant that I may ever faithfully serve thee here in all things to my last breath, and after this life, come to the glorious union of thyself, O my God! and with thy blessed Angels and Saints, deserve to praise and glorify thy holy name for all eternity. Amen.

OF THE SACRAMENT OF PENANCE.

"PENANCE, devout Christian, is a Sacrament instituted by Jesus Christ, in which, through the Ministry of Priests, the sins, committed after Baptism are forgiven." *Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. St. John c. 20. v. 22, 23.* Penance requires three things on the part of the penitent, viz. *Contrition, Confession,* and *Satisfaction;* if any of them be wanting, the Sacrament is not worthily received. The contrition or sorrow required, must be such, that the sinner sincerely, and from his heart detest and hate the sin committed, either inasmuch as it is offensive to God, the infinite object of his obedience and love, or productive of eternal misery to his soul, and the loss of his supreme good. This sorrow and sincere detestation of the sin committed, must include a firm and sincere purpose, or resolution, of entirely changing his wicked way of life, and never more consenting to sin.

"For the second part of this Sacrament, viz. *Confession,* to be valid, is required, 1. That it be *entire;* that is, all mortal sins, both as to kind and number, must be distinctly declared to the priest, as far as it is in the power of the penitent. 2. That it be *faithful;* that is, true and sincere. 3. That it be *obedient;* that is, the penitent must be disposed and sincerely determined to hear the directions of his confessor, and punctually perform whatever he may enjoin.

"The third part, viz. *Satisfaction,* requires the penitent to make temporal atonement, or satisfaction for the sin committed; which, unless it be fully performed in this world, remains to be done in purgatory, where the severity of pain to be undergone, as St. Augustine testifies, far exceeds all the torments the Holy Martyrs have ever suffered, or which can be suffered in this life. The satisfactions we can make, may be reduced to these three heads: fasting, and other mortifications of the body, alms deeds, and prayer."

THE PREPARATION FOR CONFESSION.

"As salvation, when once innocence, or justifying grace, has at any time been lost after Baptism by mortal sin, de-

pends, generally speaking,* on a worthy use of the Sacrament of Penance, a serious and diligent preparation ought first to be made; wherefore it is advisable to begin your preparation for confession, some few days before. 1. In order to try your resolutions, by abstaining from sin. 2. In order to know the state of your soul.

The following method may be used with advantage.

1. Return sincere thanks to Almighty God, for having through love for sinners, instituted the Sacrament of Penance, as the means to save them from perishing eternally, after being so unfortunate as to forfeit his friendship and their eternal happiness by mortal sin; and of having preserved your life to the present time, and giving you the opportunity of reconciling yourself to your offended God.

2. Beg the grace of God to enable you to discover your sins, and make you truly contrite and sorry for them.

3. Examine your conscience diligently. 4. Excite true and sincere sorrow. 5. Make fervent acts of amendment.

A Prayer of thanksgiving, to be said by the Penitent, when preparing for Confession.

WHAT am I, O Lord! that thou art mindful of me. I have lived in sin, and have daily repeated many iniquities, faults and imperfections—still thy goodness spares the life thou hast given me; offers me pardon; invites and presses me to partake of the precious fruit of the blood of Christ—this Sacrament was instituted for sinners, and such as myself. How many, O Lord! are taken off in their sins, who either never enjoyed the opportunity of confession, or would not make use of it! What thanks, O merciful and omnipotent God! are due from me! Receive, O Lord! in thanksgiving for thy goodness, the joy the

* In circumstances, where confession is impossible, contrition, with a desire of confession, suffices to salvation.

blessed saints and angels feel at the conversion of a sinner. I am now fully determined to make use of this occasion, which thy mercy affords me, with that diligence as if it were to be the last of my life.

An humble Petition, to Jesus Christ for light to discover past Sins, and Grace to conceive sincere Sorrow for them.

Most gracious Lord and Saviour! who out of thy infinite love and mercy towards me, hast redeemed me with thy precious blood, and hast ordained in thy Church the Sacrament of Penance; as the last resource to me, a most ungrateful and perfidious sinner; graciously vouchsafe to enable thy weak and repenting servant, to make a right use of thy goodness, and mercy. My dearest Saviour! look not on the iniquities of my past life; but cast thy pitying eyes on the sufferings, fatigues and labours thou hast undergone, in order to bring back poor straying sinners to a sense of their duty, and through repentance of their manifold follies—thy sacred wounds are mine, because I am a sinner. At the sight of them, what can be refused me! Enlighten my understanding, O dear Redeemer! that I may understand thy commandments; inflame my will, that I may abhor, and from my heart detest my ingratitude. Give me, O Lord! I humbly beseech thee, a perfect remembrance of my past iniquities. Grant that nothing may escape my knowledge which has been in any way offensive and displeasing to thee, O God of infinite goodness and mercy! Amen.

O my good Angel Guardian! to whose care I am committed by the supreme goodness of God, and who hast been witness to all my sins and iniquities, pray that I may now partake of the fruit of the blood of Christ, in the pardon and remission of my sins. Amen.

"Then proceed to a diligent and full discussion of your conscience, and endeavour to conceive the heinousness and blackness of your crimes; carefully perusing the following table of sins according to the order of your duty towards God, towards your neighbour, and towards yourself."

SINS AGAINST GOD.

In matters of Faith.

HAVE you been guilty of heresy, or disbelief of any article of faith, or of voluntary doubting of any article of faith?—Have you rashly exposed yourself to the danger of infidelity, by reading bad books, keeping wicked company, going into places of worship, belonging to other communions, during the time of their service, and joining with them in their worship?—Have you, by word or deed, denied your faith, or railed at or despised holy things?—Have you been ignorant of the articles of your faith and the duties of your religion, or have you been negligent in instructing, or procuring the necessary instructions for those under your care?—Have you given credit to dreams, taken notice of omens, or made any other superstitious observations?—Have you used charms or spells, or consulted fortune-tellers, or made use of any other superstitious practices to find out things to come, recover things lost, &c.?—how often?—and with what scandal and ill example to others?

Of Hope.

HAVE you despaired of salvation, or of the forgiveness of your sins?—Have you rashly presumed upon God's goodness, continuing to offend him because he is merciful; going on in

your sins, without any thought of amendment, depending upon a death-bed repentance ?—Have you relied upon yourself rather than upon Divine Grace ; or neglected for a long time to return to God, by repentance, after falling into mortal sin ?

Of Charity.

HAVE you loved any creature as much, or more, than God ? —Have you murmured against the Providence of God, resisted his inspirations, refused to submit to his Divine Will, not prevented evil when you could and ought, or committed sin through human respect ?

Of Religion.

HAVE you made a sacrilegious confession or communion ? Have you received the sacraments of Confirmation or Matrimony in the state of mortal sin ?—Have you abused the holy scripture, or profaned holy places or sacred things ?—Have you blasphemed God or his Saints ?—Have you been negligent in the divine worship, seldom or never adoring and praising God, or giving him thanks for his benefits ?—Have you prayed but seldom, or with little attention, or omitted to make acts of Faith, Hope, and Charity ?—Have you behaved with irreverence in the House of God, or broke any vow or solemn promise made to him ?—Have you neglected to hear Mass on Sundays and Holy Days of Obligation ? or have you heard it with wilful distractions, or not taken care that your children or servants should hear it ?—Have you refused your assistance to the maintenance of your Pastor, when reasonably demanded, to the necessary expenses for vestments, wine, candles, &c. for the use of the altar, or to the building or repairing the house of God ? —Have you neglected Confession and Communion at *Easter*, or omitted the penance enjoined you, or acquitted yourself of these religious duties carelessly ?—Have you sworn falsely, or what you did not certainly know whether it was true or false ? —Have you broken your lawful oaths, or sworn to do any thing that was wicked or unlawful ?—Have you had a custom of swearing rashly or inconsiderately, by the name of God, by your soul, or by the way of imprecation upon yourselves or others ? Have you sworn by the blood or wounds of God, or any other blasphemous oath, or been accessary to others swearing, cursing, or blaspheming ?—Have you spent the Sundays

or Holy days of Obligation in idleness or sin, or been the occasion of others so spending them? Have you done any servile work without necessity, upon those days?—Have you broke the days of abstinence, or eaten more than one meal on fasting days, or been accessary to others in so doing?—How often? &c.

SINS AGAINST OUR NEIGHBOUR.

In Thoughts.

Have you been deficient in point of charity towards your neighbour?—Have you judged rashly of him?—Have you wilfully entertained thoughts of hatred, aversion, rancour, or a coldness and resentment against him?—Have you, on this account, endeavoured to avoid meeting or speaking to him?—Have you envied him in his merit, reputation, fortune, employments?—Have you conceived desires of revenge against him, and wishes that harm might befall him?—Have you been hard-hearted, or without any feeling or compassion for him in his affliction?—Have you felt in yourself a secret pleasure and satisfaction when any disgrace happened to him, and discontent in seeing him thrive and flourish?—

(These sins may vary in their malice, according to the length of time we were thus affected, or the relation we stand in to the different persons in question, or according to the greater or less importance of the matter under our consideration.)

In Words.

Have you spoken harshly to your neighbour—giving him abusive language—railed at him—miscalled him—mocked and ridiculed him—exposed him to scorn—affronted him—censured his conduct—found fault with every thing he did—put wrong constructions upon his actions—calumniated or detracted him—been pleased to hear others speak ill of him—listened to and encouraged the calumny or detraction when you could prevent such discourse?

(N. B. The motive for speaking thus, the number of persons

present, and the subject of this uncharitable language, must be specified, as we are bound to repair the injury to the best of our power.)

We also sin by ill-natured reports or insinuations—malicious expressions, whether true or false—by giving bad advice and bad example—by instilling bad or dangerous principles—by flattering others or approving of evil—by giving false testimony—by discovering the secrets or the faults of others—by abusive words, reproaches, bad wishes, or imprecations, &c.

In Actions.

Have you wronged, deceived, or circumvented your neighbour in buying or selling? Have you injured him by stealing, cheating, usury, extortion, or any unlawful contract? by putting off false money or using false weights or measures?—Have you bought or received stolen goods?—Have you contracted debts without design of paying them?—We also sin by wronging our creditors, or our own family, by prodigal expenses—by refusing to pay our just debts when able, or by culpable extravagance rendering ourselves unable to pay them; by neglecting the work or business for which we were hired, and obliged by contract to perform. In fine, by unjustly taking or keeping any thing of value belonging to another; in which case it is impossible to obtain forgiveness, without making restitution to the best of our power.

(And here it is to be observed, that where two or more jointly injure another, in goods or reputation, they are jointly and severally obliged to restitution; that is to say, they are bound to contribute their respective proportions towards repairing the injury, and every individual of them is answerable before God for the whole injury when either or any of the accomplices refuse to repair their portion thereof.

In Omissions.

Have you neglected to succour, comfort and assist your neighbour in necessity?—Have you neglected to restore ill-gotten goods, or repair injured characters?—Have you refused to be reconciled to an enemy, or to perform duties of obligation, such as respect and love towards parents, obedience to superiors, &c.?

SINS AGAINST OURSELVES ARE COMMITTED

By Pride.

In having too great esteem for ourselves, and haughtily despising others—In being too apt to speak of our own affairs, or in our own praise—In aspiring to honours and preferment through vanity—In affecting to be humble, or in deceiving others by hypocrisy—In being influenced in what we do by human respects for obtaining the applause and esteem of men—In being too much wedded to our own opinions and inclinations—In being too solicitous about our health—In being too fond of the pleasures, comforts and conveniences of life.

By Avarice.

In being backward in giving alms according to our ability—In squandering away in gaming, or in vain and foolish expenses, the substance that Providence hath given for the relief of the poor and distressed—In not only refusing them an alms which we can afford, but in refusing it with bitterness, reproaches, imperious ill-natured language, or with an insulting air—In being too much attached to the goods of this life; where it must be ever remembered, that whatever is *really* superfluous to us, belongs of right to the poor; that where there is much, much should be given; and that where there is only a little, even some of that little should be cheerfully given, for "*God loves the cheerful giver.*"

By Envy.

In being sorry for the prosperity of others—In rejoicing at their misfortunes—In wishing, with jealousy, for what belongs to them.

By Impurity.

In wilfully dwelling upon, or taking pleasure in unchaste thoughts.

N. B. The *penitent* must here mention whether these bad thoughts were entertained during a considerable time, and how long; whether they were accompanied with desires of

committing the evil; whether they caused irregular motions; whether in a holy place; and, finally, whether the objects of the sinful desires were single or married, kindred or relations, or persons consecrated to God.

By Words.

In speaking obscenely; or with a double meaning, which is as bad, if not worse—In listening with pleasure to such vile language.

(N. B. This sort of discourse is still more criminal when it passes between two persons of a different sex.)

We also sin grievously this way, by singing unchaste songs; by giving toasts and sentiments contrary to modesty, or by permitting them to be given when we can prevent them, or by not retiring on such occasions.

By Looks.

In viewing immodest objects—In reading bad books—In keeping indecent pictures—In frequenting plays and public assemblies, which are but too often the schools of vice, where dangerous objects are held up to view, and where vice is represented, not in its native horrible colours or consequences, but as mere gaiety. Comedies, also, are often so full of indecent sentiments and indelicate allusions, as cannot but offend a modest ear, and have an immoral tendency. They are not only powerful incentives to this vice, but are, besides, evidently unlawful, for the following reason, *viz.*: Because we cannot assist at them without contributing, by our purse and example, to maintain a set of people in a profession, or way of life, which was always deemed infamous by the Catholic Church. Under this head, likewise, may be classed, the tempting of others to sin, by dissolute glances, gestures, or immodesty in dress or behaviour.

By Actions.

In abusing and defiling the sanctity of marriage, by such liberties and irregularities as are contrary to the order of nature—In touching ourselves or others immodestly—In permitting indecent liberties to be taken with us; and what their consequences were.

(N. B. It is necessary to explain every thing, in order to make known such circumstances as may increase or diminish the guilt, with as much modesty as possible; and also to declare whether we have employed, or neglected to employ, the necessary means of overcoming this vile passion. We should carefully distinguish what is wilful from what is not; an effect of deliberation, from one of mere negligence. Also, the number of these bad actions, or, at least, the length of time we continued in the habit of committing them; with what sort of persons we have sinned or desired to sin; but this without mentioning their names. And as it too often happens with young persons, who have miserably fallen into a certain sin, of a lonely and abominable nature, either to conceal this crime, or not faithfully confess how often they have been guilty of it, we therefore earnestly beseech such to reflect seriously upon the fatal evils in which they involve themselves. Let them consider that all those confessions, and the communions which follow them, are only so many sacrileges, removing them still farther from God, and provoking his just indignation against them; that the longer they continue in this state of hypocrisy, the more difficult it must be to overcome their bashfulness, and the more anguish they must feel in their own interior; that no practice is more destructive of health, beauty, or genius, than this; that it deforms and debilitates the wretched perpetrator; that it must not only in a moral, but also in a physical sense, degrade him beneath the rank of the brute creation, and render him contemptible to mankind.

By Gluttony.

In exceeding the bounds prescribed by temperance—In eating or drinking to excess—In exciting others to do so—In not observing with due exactness, the days of fasting and abstinence enjoined by the Church—In exceeding the quantity which is usually allowed at collation.

By Anger.

In abusing, quarrelling, striking, or wishing evil to others—In provoking others to quarrel or fight; which sins are still more heinous when parents or superiors are the object thereof.

By Sloth.

In neglecting our religious or moral duties—In performing them carelessly—In leading a life of idleness, voluptuousness and dissipation—In passing our time unprofitably, when the duties of our state call on us to labour. We are also guilty by following the bent of our inclinations, and gratifying self-love—By studying too much our own ease, and by too great a remissness in mortifying our passions or senses.

"Having obtained the knowledge of your sins by a careful examen of conscience, employ all the powers of your soul in exciting sincere sorrow and true repentance. This is the fourth point required in your preparation for confession; and as it is the most difficult, it requires the greatest exertion: to to this end leisurely consider, that by every mortal sin you become,

1. An enemy to God. *Detest your sins and ingratitude.*
2. A slave to the devil. *Abhor his bondage, and take yourself from it.*
3. Incapable of merit. *Lament the cause.*
4. Fit only to burn in the flames of hell. *Regret your mis fortune: do justice to your soul.*
5. You become a persecutor and murderer of Jesus Christ. *Ask pardon for your ingratitude and cruelty.*

"Having excited sincere and hearty sorrow by seriously meditating on each of these five motives, make the following act of Contrition."

Act of Contrition.

All merciful and eternal God! vouchsafe to look down upon me, a most perfidious and ungrateful sinner. Behold! I cast myself before the throne of thy divine mercy, and most humbly crave thy pardon for my innumerable sins and transgressions. My God! I am sorry for them, purely because they are displeasing to thee, who art a God of infinite love and goodness to me, a poor, wretched and ungrateful sinner. I have,

O my God, in my iniquities despised thy divine attributes, contemned the blood of thy dearest Son; my sins cry aloud to heaven for vengeance: but permit, O my God, that sincere sorrow and repentance may reach the throne of thy mercy, and plead in my behalf for pardon and forgiveness.

Sweet Jesus, crucified on a cross for my sake! pardon the sins I have committed. Remember thy prayers for thy enemies; "*Father, forgive them, for they know not what they do.*" I have been thy enemy by my sins: I have denied and betrayed thee by my repeated treasons and offences. But grant me pardon according to thy tender mercies—I offer thee a heart filled with sorrow and repentance. I am, O dearest Redeemer, absolutely determined never more to be guilty of these sins—I here purpose, at the foot of thy Cross, to fly all occasions of offending thee; to avoid the company of thy enemies, and inviolably to unite and join my heart and affections to thine. Most loving Redeemer! let thy sacred blood trickle down on my soul and heal it from all my iniquities. I beg this favour through those five precious wounds which thy love of me has caused thee to suffer, and through which thou desirest to procure my soul eternal rest.

"Then recommend yourself to the Mother of God, that she may obtain for you, by her prayers and intercession, the graces prepared for those who worthily make use of the Sacrament of Penance.—If it happen that many are going to confession, rejoice that many are called to repentance, and consequently into the way to salvation. Say some short prayer for them. As for yourself, keep your mind recollected, and from time to time repeat short acts of sorrow, of the love of God, adoration,

praise, &c. entertain yourself with mental or vocal prayer, as may best suit your time or opportunity."

"Begin your Confession in this manner:

"*In the name of the Father, &c. Bless me, Father, for I have sinned.* I confess to Almighty God, to all the saints, and to you my ghostly father, that I have exceedingly sinned in thought, word and deed, through my fault, through my fault, through my most exceeding great fault. Since my last confession, (*which was eight days, a month, or a year ago,*) I accuse myself, &c. Having humbly confessed whatever sins you could remember, conclude your confession with these words: *For these and all other my sins, I am sincerely sorry, and do beg penance and absolution.*"

ADVICE TO BE FOLLOWED AFTER CONFESSION.

"SILENCE and recollection are seriously recommended after confession, that you may more effectually call to mind—

"1. The penance enjoined by your confessor as a part of the satisfaction due to God for your sins; which penance you must carefully and devoutly perform.

"2. The directions or advice given, in order to forward the correcting of evil habits and shunning the occasions of sin.

"3. The obligations you are under of restoring ill-gotten goods, and of making satisfaction for injuries done your neighbour, whether by words or deeds."

A PRAYER AFTER CONFESSION.

"*Imagine you hear your divine* Saviour say *these words to you.* Behold! thou art made whole, sin no more, lest some worse thing happen to thee. *John, ch.* 5. *ver.* 14." *Then* say

PRAISE, honour and glory, be given to thy holy name, O Lord! who hast showed thy mercy to so wretched, so ungrateful a sinner as myself.—I have deserved infinite punishment, but in thy goodness and mercy thou inspirest me with a confident hope of salvation. Truly thou art the God of all consolation, the true comfort of sinners, who from the shades of eternal death guideth them to the possession of peace and joy—may all the world know thy goodness: may all feel thy mercy, that all may praise thee, O God! as thou deservest. In thy presence, O Lord! I once more declare my sincere regret and detestation of my sins; and I offer to thee my absolute and firm resolution, with the help of thy holy grace, never to offend thee more. Receive the small satisfaction I can make to thy divine Majesty by a strict observance of my purposes, by mortifying my inclinations, and curbing my passions. Permit me, O dear Redeemer! to present thee thy own sufferings, fatigues and labours, together with all the pains, torments and blood of thy holy martyrs, in satisfaction for my sins.

"If you are going to Communion, let all your actions, words and thoughts be so directed to God, and accompanied with pious aspirations, as to render them a continual preparation for holy Communion."

INSTRUCTIONS AND PRAYERS BEFORE COMMUNION.

"IT behooves you to know well, before you go to Communion, the dispositions you should be in, and the sentiments you

should entertain, in order to come worthily to this most venerable sacrament of the Eucharist, and how you are to entertain your blessed Lord, after he has been pleased to render you partaker of so great a mystery. A want of this knowledge, or negligence in complying with it, is the unhappy cause why so few experience its salutary effects, either in themselves, or show them forth to the edification of their neighbour.—Read over attentively the following texts from St. Paul; then, devout Christian, you will undoubtedly conclude, that the duty of Communion is not to be hurried over; and that the respect due to so loving a Redeemer, will not admit of his being forgotten as soon as received."

Whosoever shall eat this bread or drink the Chalice of our Lord unworthily, he shall be guilty of the body and blood of our Lord. 1 Cor. ch. xi. v. 27.

But let a man try himself, and so let him eat of that bread and drink of that Chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of our Lord. 1 Cor. ch. xi. v. 28, 29.

"The trial which the Apostle here requires, is the serious preparation, you have to make before you venture to approach these sacred and divine mysteries.

"To this end, I here suggest to you such preparatory acts as may afford you sufficient occupation not only for the day of your Communion, but for several days before, viz. Acts of Faith, Humility, Contrition, Hope, Love and Desire.—The Devout Christian is admonished and directed how to produce these from the pious affections of his heart, rather than to confine himself to the formula of words, which may follow each act.—These elucidations of the acts are intended for such persons, who are not accustomed to reflect on pious subjects."

In your Act of Faith. "Reflect on the important work you are about: fixing in your mind a devout and firm belief of the real presence of Jesus Christ in the holy Eucharist; and express the sentiments of your soul in the following manner."

Act of Faith.

Is it possible, O my God, that I am about to receive thee! Is it possible that I am to receive

that same body which was formed in the womb of the blessed Virgin Mary, and born in a poor stable: which suffered so many insults, reproaches and blasphemies; which was cruelly scourged, crowned with thorns, and condemned to the cruel death of the Cross, through love of me!—Yes, O my God, I firmly believe it, because thou hast said it: For it is impossible that thou shouldst deceive me. What other proof, O my soul, wouldst thou require of the real and actual presence of your Saviour in this adorable sacrament than his own infallible word, *This is my body, this is my blood.*—O Jesus, thou God of truth, *who hast the words of eternal life*, (John, ch. 6.) behold I do openly confess and am inwardly convinced that it is thy real body, thy real blood, accompanied with thy soul and thy divinity, together with the eternal Father, and the Holy Ghost, who come to reside in my heart through this most adorable sacrament I am about to receive. It is, O my soul, that very God who created Heaven and Earth and all things therein contained; that God of power and majesty, who gives glory to the saints and angels in heaven, whose power is tremendous on the reprobate in hell; that very God, whom I, in the iniquities of my life, have sacrilegiously slighted and contemned. Behold, O my God! the sincere contrition of my heart, because thou art the truth, whose sacred words cannot deceive. Were I to behold with my corporeal eyes, or touch with my hands, the impressions of the wounds thou didst receive on the cross, still I could not say with more con-

fidence than I now do, *that thou art my Lord, and my God.*

Verily thou art a hidden God. Isaiah, c. 45.

I do believe, Lord: Help thou my unbelief.—Mark, c. 9. v. 24.

In your Act of Humility. "Call to mind your unworthiness, expressing your past ingratitude, baseness and wickedness, &c. which render you infinitely unworthy to approach the majesty of that God who rules Heaven and Earth," and say;

An Act of Humility.

WHOM am I, O my God, that thou shouldst come to me! What am I, that thou, the God of majesty and glory, shouldst deign even to look upon me! The heavens are not pure in thy sight, the angels and saints stand before thee with reverential awe; how then, O my God, can I dare approach to thee, base and ungrateful sinner as I am! In truth, what am I! Nothing, O my God, but a compound of ignorance, sin and misery; on account of my grievous transgressions and base ingratitudes, which confound and alarm me, I am obliged to confess my real unworthiness of the smallest of thy favours. It is just, O Lord, that I should be contemned and despised by all thy creatures as the most vile and most wretched of them all. How can I, from this abyss of wretchedness, dare to appear before thee, O God of purity and sanctity! If I do, it must be at thy command, and by interposing the merits and blood of thy dearest Son, between my miseries

and thy sacred eyes—cast then thy eyes, O my God, on his bitter death and passion: it is for me he bleeds, for me he dies. I will approach thee, my God, humbly confiding in the infinite charity of thy blessed Son, that he will mercifully supply all deficiencies on my part, and prepare my heart for thy reception.

Whence is this to me? Luke, c. 1. v. 28.

Lord, I am not worthy that thou shouldst enter under my roof. Matt. c. 8. v. 8.

In your Act of Contrition. "Represent your dear Saviour before your eyes stretched out on a cross, wounded, bleeding and dying. What causes these wounds? Your sins; count the number of them; ask pardon for each in particular," and say;

An Act of Contrition.

O MY dearest Lord and Saviour Jesus Christ! Behold prostrate at thy sacred feet, the most unworthy and most ungrateful sinner on the face of the earth. My God! I have offended thee most grievously. For a base and momentary satisfaction, I have caused thy tender hands and feet to be bored with rough and cruel nails, thy sacred head to be pierced with thorns, thy innocent body to be wounded from head to foot, and fastened to the hard wood of the cross. O my God, how I grieve for having offended thee! Oh! that I had never been so unfortunate as to commit sin. Oh! that I could atone for my crimes with the last drop of my blood! Strike, O Lord, strike dead this miserable body of mine, take revenge on thy enemy; but how, dear Jesus, will thy vengeance fall without meeting with the powerful supplication of

thy sacred blood; turn then thy merciful eyes on those sacred marks in thy hands, feet and side: and have mercy on me, since in them I place my sole confidence.

Wash me yet more from my iniquity. Ps. 50.

Create a clean heart in me, O my God, and renew a right spirit within my bowels. Ps. 50.

In your Act of Hope. "Call to mind the promise of Jesus Christ to sinners; his love and tender charity, his praying and dying for them, &c. on this you are solely to rely, not on your own words, deeds and feelings," and say;

An Act of Hope.

It is true, O my God, I am a base and ungrateful sinner, guilty of innumerable sins and offences against thy divine majesty; and consequently unworthy even to pronounce thy sacred name.—But, O my God, remember, I beseech thee, remember thy tender promises to sinners. Remember that loving invitation of thine; *Come to me, all you that labour and are burdened, and I will refresh you.* Matt. c. ii. v. 28. Behold, O my God, I do accept of this thy kind and gracious invitation: I lay before thee all my wants, my misery and my blindness; and confidently hope that thou wilt enlighten my understanding, inflame my will, strengthen my soul in the midst of such crosses, afflictions and temptations which thou hast appointed me to suffer, and through thy bitter death and passion supply my defects, and prepare my heart to receive thee worthily. I come to thee, dear Jesus, as the prodigal son to his father; I come as a sick man to his physician,

humbly and confidently hoping that thou wilt cure all my infirmities, and give me grace to serve thee faithfully all the days of my life.

Lord, behold whom thou lovest is sick. John, c. 11. v. 3.

Behold, my God, I will deal confidently in his regard. Ps. 11. v. 6.

In your Act of Love and Desire. "Represent your dear Saviour before your eyes, disclosing his sacred heart, and asking yours; *Son, give me thy heart.* Consider who it is that makes this request, and what right he has to make it. Reflect on his immense love for you in having become man, suffered and died on a cross to save your soul; but more especially in giving himself in the sacrament you are about to receive, to be your food and nourishment: and express the sentiments of your soul in these or such like words:"

Acts of Love and Desire.

Who is he, thou art about to receive? O my soul, be attentive—Who is he thou art going to receive? Thy God! thy Redeemer! who on thy account shed his most precious blood during his agony in the garden of Gethsemane! who for love of thee, suffered his sacred head to be pierced with a crown of thorns, and his virginal flesh to be rent and torn at the pillar with whips and scourges! who for the love of thee, suffered himself to be clothed in a purple garment, and derided as a mock king, with a reed for his sceptre! Who for love of thee, suffered his sacred hands and feet to be fastened with rough nails to the wood of the cross; in fine, who for love of thee, hung thereon in the most ignominious manner, between two thieves, suffering for the space of

three hours, the most excruciating pains and torments! at last expired for thy redemption! O Lord Jesus! after such astonishing proofs of thy love for man, who can refuse to thee a return of love. Ah! dear Lord, receive all the love and affections of my soul.—May every breath I draw which is an increase of my life, be an increase of my love for thee. Thou hast, O my Jesus, a just claim to every affection of my heart, purchased by the opening of thy sacred heart, infinitely worthy of the adoration of men and angels. O divine object, living and quickening source of eternal life, infinite treasury of the divinity, burning furnace of divine love! consume my heart, with that burning fire, with which thine is inflamed; pour down on my soul those graces which flow from thy love, and separate its affections from creatures, and fix them inseparably on thyself.—Thou, O my Jesus, art my choice; thee I desire to receive; come then, O Lamb of God, who takest away the sins of the world! Come, O my Lord and my God! Come, thou beloved object of my heart! Come, and take possession of my soul. O that I may behold thee, thou God of my heart! my joy, my delight, my God, my all. Who will give me wings to fly to thee! My heart, O my God, is ready, and if it were not, with one word thou couldst cleanse and purify it.

Come, Lord Jesus. Apoc. c. 22. v. 20.

As the hart panteth after the fountains of water, so my soul panteth after thee, O God. Ps. 41. 1.

Then say:

O MY God, thou seest how unworthy I am to approach to thee in this most adorable sacrament. Permit me then, O my God, to offer to thee, in supply of my defects, the lively faith and profound humility of thy blessed saints and faithful servants; the great contrition and filial confidence of thy humble penitents; the pure love and affection of thy holy mother, apostles and martyrs; the merits of the saints, whose name I bear, and of the saints *N. N.* to whom I am more particularly devoted. O all ye blessed Saints of heaven! offer up to God for me the merit of one action of yours, whilst in this life; that I may approach to receive this sacrament in a worthy manner.—And thou, O my good Angel, guardian of my soul and body! assist me in this communion I am about, that it may be to the greater honour and glory of God, and the good of my soul. *Amen.*

AFTER COMMUNION.

"HAVING received holy communion, renew and cherish a lively faith of what you have been receiving. Being truly convinced and firmly believing, that the Creator and Lord of Heaven and Earth, is substantially and personally present with you; what ought to be the affections and sentiments of your soul? With profound humility bow down to his divine majesty."

In your Act of Adoration. "Adore Jesus Christ now present in your breast. Adore him throughout his whole life, in all and every one of his actions, in all and every one of his

sufferings and torments; beginning from his birth, proceed on to his expiring on the cross. To your own adorations add those of all his faithful servants, who attended him during his passion, or have since taken part in his sufferings, and shared in the blessings thence derived to his church; wish your adorations could equal theirs." Express the affections of your heart in this or some similar manner:

An Act of Adoration.

Most adorable majesty of my God, really present in my breast! what can I do here in thy sacred presence, but cast myself in spirit at thy feet, and adore thee with all the powers of my soul! Yes, O my God, I adore thee with my whole heart and soul. I adore thee, O my God, in that excessive love, wherewith thou didst take upon thyself human nature in order to procure the salvation of my soul. I adore thee in thy nativity; in thy circumcision and flight into Egypt; in all the actions of thy private life; in thy baptism and holy fasting; in thy preaching and miracles. I adore thee, dear Saviour, in thy last supper and that admirable love wherewith thou didst institute the most adorable sacrament of the Eucharist. I adore thee in thy agony in the garden of Gethsemane, when thick drops of blood streamed from every part of thy body. I adore thee, most cruelly scourged at the pillory, crowned with thorns, and dragging thy heavy cross to mount Calvary. I adore thee, dear Saviour, fastened to the cross with rough and cruel nails, hanging thereon, ignominiously placed between two thieves; and suffering most excruciating torments for three hours; and at last expiring on the

cross for my redemption. O all ye blessed apostles and martyrs! all ye inhabitants of heaven!—adore my Jesus for me.

Blessed is he that cometh in the name of the Lord. Matt. c. 21. v. 9.

O dear Jesus, thou alone art the Lord, thou alone art the most high. Cant. Ang.

In your Act of Thanksgiving. "Thank your divine Saviour, from your heart, for his blessings to you, your family, friends and relations. With grateful affection return him thanks for the virtues and favours conferred on the saints of your name, and other saints to whom you are more particularly devoted. Beg of them to join you in returning those thanks to Jesus Christ, which he deserves from you. Thank him for becoming man for your sake: thank him for all his actions, pains and sufferings, from the day of his birth to his expiring on the cross, and his ascending into Heaven;" then say:

An Act of Thanksgiving.

What thanks, O my God, can equal the favour thou hast conferred on me this day! Not content to have suffered and died for me on a cross, thou even givest thyself to me to be my food and nourishment. O dearest Saviour! unworthy creature as I am, I return thee thanks from the bottom of my heart, for all thy blessings to me, my family, friends and relations. I thank thee for all the virtues and favours conferred on the saint of my name, *N. N.* and the saints *N. N.* to whom I entertain a particular devotion.—Unite with me, all ye Saints of Heaven, in returning those thanks which he deserves from me by an infinity of titles. I thank thee, dear Saviour,

for becoming man for my sake. I thank thee, for all thou hast done and suffered for me from the day of thy birth to thy expiring on the cross, and ascension into Heaven. O that I could thank thee as much as all the blessed Saints and Angels in Heaven.

What shall I render to the Lord for all the things that he hath rendered to me. Ps. 115. v. 3.

He hath made a remembrance of his wonderful works. Ps. 110. v. 4.

In your Act of Oblation. "Make an offering to your dear Redeemer of your will, memory and understanding, together with all you now enjoy or possibly can possess. Offer to him your resolutions and good purposes of henceforward being punctual in the discharge of every duty, careful in avoiding all sin, with the dangers and occasions thereof; diligent in denying and mortifying your appetites and sensual inclinations: constant and assiduous in private and public prayer, &c." and say;

An Act of Oblation.

O MY God, thou givest thyself to me; what return shall I make to thee for this favour? Thou hast asked my heart. Behold it then, dear Saviour! I offer it to thee; although it already belongs to thee by a thousand titles. Receive, O Lord, my will, my memory and understanding, with all I possess, or can possibly possess for all eternity. O may I die a thousand deaths rather than bestow on creatures the least part of what I have offered to thee. Yes, O my God! here prostrate in thy sacred presence, I offer thee my firm resolution of complying with all the duties which thy infinite goodness has laid to my charge,

and of being constant and assiduous in all exercises of religion, piety and devotion, both public and private. O my God, assist me, I beseech thee, in all my actions with thy holy grace; for without that I can do nothing.

I am thy servant and the son of thy handmaid. Ps. 115. v. 16.

Into thy hands I commend my spirit. Ps. 30. v. 6.

"It is the desire and intention of Jesus Christ, your most loving Saviour and bountiful benefactor, to heap blessings and favours upon you, whenever he vouchsafes to visit you in this adorable sacrament of his body and blood. Wherefore apply to him with confidence."

In your Act of Petition. "Entreat your loving Saviour to be to you a friendly judge. Remember you lodge within your breast that very God before whom you must soon appear; humbly request him to pronounce the sentence of your salvation; to pardon all your sins, and make known to you his divine will; and promise to follow it. Offer up your prayers for your parents, relations, spiritual directors and benefactors; for the whole church, and all others for whom you purpose to pray; for your enemies and all unbelievers and sinners. Recommend in a particular manner to his mercy the souls of the faithful departed, and especially all your deceased relations, and say;"

An Act of Petition.

O DEAR Saviour, judge of the living and dead, before whom I must soon appear to render an account of all my thoughts, words and works! I humbly beseech thee to be to me a friendly judge. And in order to this, pardon all the sins of my past life, and give me a detestation and sorrow for them. Make known to me, O my

God, thy holy will, and I promise obediently to follow it. Permit me, dearest Saviour, to recommend to thy merciful protection, my parents, relations, spiritual directors, friends and benefactors, both living and dead. Cast a propitious eye, I beseech thee, on thy holy Church, on *N. N.* on my enemies, on all unbelievers and sinners. Be propitious to the poor souls in purgatory; and grant us all eternal life.

Deal with thy servant according to thy mercy. Ps. 118.

I will not let thee go except thou bless me.—Gen. 32.

"Then address the most blessed Virgin Mary, Mother of God;" and say,

A Prayer to the Mother of God.

O MOTHER of mercy and piety, Mother of my Lord Jesus Christ! I humbly entreat thee to receive me under the wings of thy merciful protection, and defend me from all the snares of the devil, from all the corruptions of the world, and all the lustful allurements of the flesh, that I may never be so unhappy as to fall again into mortal sin, but rather by means of frequent communion, contracting daily a more intimate union with thy dear Son, I may live in him and he in me.—*Amen.*

These acts may be continued for several days after communion, either whilst at your daily employment, or in solitary retirement.

Another Prayer after Communion.

O MY soul, bless the Lord: and let all that is within thee praise and magnify his holy name.—Pay him the best homage thou art able, and invite Heaven and Earth to join with thee in glorifying him forever. O my God! that I could now give thee as much praise, honour and glory, as the blessed spirits incessantly give thee in Heaven! O that I could adore thee with the spirit and affection of thine elect! But as I am unable to do this, accept at least this my desire and good will. O ye angels and saints, bless my God for me; thank my Lord for me; love my Jesus for me, and sing forth his praises in supply of my defects. O Beauty ever ancient, and always new! too late have I known thee, too late have I loved thee. When shall I live only in thee, by thee, and for thee alone! O my God and my All, when shall the day, when shall the happy time arrive, that, disgusted with the false happiness of this deceitful world, I shall seek comfort from thee alone, and find rest to my soul! O heavenly manna! O adorable sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O boundless mercy! O divine charity! O sacred fire, ever burning and never decaying! hail, O loving Jesus, my only pleasure and delight—the joy of my soul and my portion forever. Let my soul be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord. Purify my heart from the dross of all earthly affec-

tions.—Deliver me from my vicious customs. Remove from me all baneful effects of concupiscence.—Perfect me in charity, patience, humility, obedience, and all other virtues. O may I rather die than ever more offend thee by mortal sin! O may I prove my gratitude by my fidelity to so good a God! Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let the light of thy countenance so shine upon all those who are in the darkness of infidelity, as to dispel their errors. Grant peace and union to all Christian princes, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all sinners; reconcile those who are at variance. Have mercy on my parents, friends and benefactors. Have mercy on all my enemies; forgive them their sins, and fill both their hearts and mine with thy charity. Reform all abuses, and remove all scandals from thy Church. Comfort all that are under any affliction, sickness, or violence of pain. Support those who are under temptation; protect those that are in danger; and grant a happy passage to all that are in their last agony. Extend thy mercy likewise to the souls of all the faithful departed, and admit them to the possession of thy eternal glory. Grant relief to us all in all our respective necessities, the remission of our sins, the grace of final perseverance, and life everlasting. *Amen.*

Another Prayer after Communion, or when it has been received by the sick as a viaticum.

O MY gracious Saviour! what greater happiness or comfort could I expect! O wonderful

condescension of my God! O what return shall I make him for his ineffable love! He, whom the Saints, the Angels, and the whole heavenly host adore, hath given himself entirely to me, and now, really and substantially, dwelleth within me! Without any other inducement, but his pure mercy, he hath vouchsafed to visit, comfort and nourish my poor soul with the divine and heavenly banquet of his precious body and blood, with which he redeemed me on the cross. May honour, praise and glory be forever paid thee, O my sweet Redeemer Jesus Christ! O that I could now give thee as much honour and glory as is incessantly given thee by the whole choir of Heaven! Accept, O Lord, my heart as a thanksgiving offering for all thy favours and blessings. Accept my whole being, for by every claim of right and justice it belongeth entirely to thee.

And thou, O my soul, bless the Lord, and let all that is within thee praise his holy name. —O all ye works of the Lord, bless the Lord; praise and glorify him forever. O all ye angels of the Lord, bless the Lord; magnify, praise and glorify his holy name; because I have found the beloved of my soul. Prostrate at his feet like the penitent Magdalen, I will embrace him in spirit and clasp him with the arms of inflamed love. And now, as I have actually received him on earth, may I not confidently hope for the perfect possession of him in Heaven! I can now fear no evil, because thou, O Lord, art with me as my powerful guardian and protector! Give me, therefore, thy blessing, O beloved Jesus! and

establish an everlasting peace in my soul. Thou art the God of my heart, my portion and inheritance forever. Let nothing in future be my comfort but thou, my Lord Jesus! nor let any thing afflict me hereafter but my sins, and whatever is displeasing to thy Divine Majesty. O Soul of Christ, sanctify me—Body of Christ, save me—Blood of Christ, purify me—Water, issuing from the side of Christ, wash me—Passion of Christ, strengthen me. O good Jesus, graciously hear me—hide me within thy wounds—suffer me never to be separated from thee—call me at the hour of death, and command me to come to thee, that I may associate with the Saints and Angels, and the whole choir of celestial spirits, to sing forth canticles of praise and glory to thy holy name forever and ever, world without end.—*Amen.*

THE FORM OF ADMISSION INTO THE SODALITIES OF OUR BLESSED LADY.

Holy Mary, Virgin Mother of God! I, *N. N.* this day choose thee for my mother, queen, patroness and advocate, and firmly resolve and purpose never to depart either by word or action from the duty I owe thee; or suffer those committed to my charge to say or do any thing against thy honour. Receive me therefore as thy servant forever; assist me in all the actions of my whole life, and forsake me not in the hour of my death. Amen.

A Prayer to the Monthly Patron, said by the Associates *of the* Sodality *in honour of our* Blessed Lady.

With one Our Father *and* Hail Mary.

All merciful God! who on each month assigneth me, through thy infinite love, one of thy heavenly citizens as my

advocate and patron, graciously vouchsafe, that by the intercession of St. *N.* whom thy goodness has appointed to be my example and protector during this month, that I and *N.* as also *N. N.* (*mention the person or persons for whom you pray*) may feel an augmentation of thy grace, and being fortified with the same, may steadfastly exercise the virtue of *N.* which his example teaches and inspires, through Christ our Lord.—Amen.

THE LITANY OF OUR LADY OF LORETTO.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother untouched,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of Justice,
} Pray for us.

Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Vessel of Honour,
Vessel of singular Devotion,
Mystical Rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Weak,
Refuge of Sinners,
Comforter of the Afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
} Pray for us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

Anthem.

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of the promises of Christ.

Let us pray.

DEFEND, we beseech thee, O Lord! by the intercession of the blessed and ever Virgin Mary, this thy family from all adversity; and as with our whole heart we lie prostrate before thee, mercifully protect us from the snares of our enemies, through Christ our Lord. Amen.

O Almighty Eternal God! who didst prepare the body and soul of the glorious Virgin Mary, that by the co-operation of the Holy Ghost, she might become a worthy dwelling for thy Son; grant, that as we rejoice in her commemoration, so by her pious intercession we may be delivered both from present evils and everlasting death, through the same Jesus Christ our Lord. Amen.

Grant, O Lord God! we beseech thee, that we thy servants may enjoy perpetual health of mind and body, and that by the glorious intercession of the ever blessed Virgin Mary, we may be delivered from present sorrows, and possess everlasting joys, through our Lord Jesus Christ.

Bestow on thy servants, we beseech thee, O Lord! the gift of heavenly grace, that the solemnity (or commemoration) of the blessed Virgin's conception may be an increase of peace to those who, by her faithfulness, found the beginning of salvation, through our Lord Jesus Christ. Amen.

Devout Prayers to our Blessed Lady for Saturday, or on any other occasion.

(A PRACTICE MADE USE OF BY ST. MECHTILDIS.)

Hail Mary, &c.

O HOLY Mary! our sovereign Queen! as God the Father by his omnipotence has made thee

most powerful, do assist us at the hour of our death, by defending us against all power contrary to thine. *Hail Mary, &c.*

O HOLY Mary, our sovereign Queen! as God the Son has endowed thee with so much knowledge and splendour, that it enlightens all Heaven, so in the hour of our death, illumine and strengthen our souls with the knowledge of the true faith, that they be not perverted by error or pernicious ignorance. *Hail Mary, &c.*

O HOLY Mary, our sovereign Queen! as the Holy Ghost has plentifully replenished thee with the love of God, so instil into us at the hour of our death the sweetness of divine love, that all bitterness at that time may become acceptable and pleasant to us. "*Our Blessed Lady herself, taught St. Mechtildis the above mentioned triple salutation, promising her certain assistance for it at the hour of her death.*"

PRAYER OF ST. BERNARD TO THE BLESSED VIRGIN MARY.

REMEMBER, O most pious Virgin Mary! that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding, then, on thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O Mother of the eternal World! to adopt me as thy child, and take upon thyself the care of my salvation. O let it not be said, my dearest Mother! that I have

perished where no one ever found but grace and salvation. Amen.

N. B. *This prayer has been found to have been beneficial to thousands. It is recommended that young persons and others would learn it by heart, and with sincerity often repeat it.*

THE ANGELUS DOMINI.

1. The angel of our Lord declared unto Mary, and she conceived of the Holy Ghost. *Hail Mary, &c.*

2. Behold the handmaid of the Lord: May it be done unto me according to thy word. *Hail Mary, &c.*

3. And the Word was made flesh, and dwelt amongst us. *Hail Mary, &c.*

Let us pray.

Pour forth, we beseech thee, O Lord! thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an Angel, may by his passion and cross, be brought to the glory of his resurrection, through the same Christ our Lord. *Amen.*

The humble Petition of a Sinner exposed by his crimes to eternal misery.

O most sacred Virgin, Mother of God, impressed with a sense of thy great dignity, and knowing that no creature approaches nearer than thyself to the incomprehensible perfections of

thy divine Son, so there is none that comes nearer to him in that of mercy.—Succour me, I beseech thee, a poor forlorn wretch, in this deplorable state of my afflicted soul, and rescue me by thy powerful intercession from the deep abyss of sin and danger of eternal damnation, which I have so often deserved. I know how much thou interest-est thyself in the glory of thy beloved Son, and how much thou desirest the salvation of man, that the fruit of the sacred blood of Jesus may daily increase. Confiding in thy maternal tenderness towards sinners redeemed with the sacred blood of Christ, I earnestly implore thy mediation before the throne of thy divine Son. O sacred Virgin! view his painful life, his precious blood and bitter death for sinners, and refuse me not the assistance of thy prayers. How bitter is the thought, to be condemned forever to the flames of hell, never to behold thy face and that of my God, which illumines the heavenly Jerusalem, and to have both him and thee as enemies for a miserable eternity! Grant, O merciful Lord! this may never be—and thou, O amiable Mother! deliver me by thy powerful intercession from the eternal death of the wicked, and obtain that the dismal sentence of the reprobate may never be pronounced against me. Let the weakness of my nature, the power of my passions, together with the malice of my enemies, both visible and invisible, engage thy charitable aid in my behalf On my own part, I pretend no title to the favour of my Redeemer, for I have made a criminal use of his greatest blessings in my repeated crimes. Let my deliverance from these sins and eternal

damnation, be owing to thy merciful intercession, the superabundant merits of my Redeemer, his wounds and propitiatory death. By him thou wast appointed to be my advocate and Mother. Be, then, to me a Mother; plead in my behalf, and my wearied soul shall find rest. Ah, dear Mother, abandon me not to the cruelty of my enemies, succour me in temptation, and conduct my soul in security to eternal happiness. Obtain that I may never sin mortally, that I may courageously support the miseries and afflictions of this life, and faithfully serve my Creator and Redeemer to the end, and may be found worthy to be admitted to the never-ending joys of the Saints. Amen.

A VOTIVE OBLATION TO ST. JOSEPH,

To choose him for our Patron.

O Holy Joseph, virgin spouse of the virgin Mother of God, most glorious advocate of all such as are in danger, or in their last agony, and most faithful protector of all the servants of Mary, thy dearest spouse, I, *N. N.* in the presence of Jesus and Mary, do from this moment choose thee for my lord and master, for my powerful patron and advocate for the obtaining a most happy death, and I firmly resolve and purpose never to forsake thee, and never to say or do any thing against thy honour. Receive me, therefore, for thy constant servant, and recommend me to the

constant protection of Mary, thy dearest spouse, and to the everlasting mercies of Jesus my Saviour; assist me in all the actions of my life, all which I now offer to the greater and everlasting glory of Jesus and Mary, as well as thine own. Never, therefore, forsake me, and whatsoever grace thou seest most necessary and profitable, obtain it for me now and at the hour of my death, to which I now invite thee, to the end, that whatever now and at that time shall not be possible for me to obtain, may through thy intercession be bestowed upon me by Jesus the God of my soul. *Amen.*

THE LITANY OF ST. JOSEPH.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, receive our prayers.
Lord Jesus, grant our petition.
O God the Father, creator of the world, have mercy on us.
O God the Son, redeemer of mankind, have mercy on us.
Holy Ghost, perfector of the elect, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, spouse of S. Joseph,
S. Joseph, advocate of the humble,
S. Joseph, blessed amongst men,
S. Joseph, confirmed in grace,
S. Joseph, defender of the meek,
S. Joseph, exiled with Christ into Egypt,
S. Joseph, favourite of the King of heaven,
S. Joseph, guardian of the Word incarnate,
S. Joseph, honoured amongst men,
S. Joseph, model of humility and obedience,
S. Joseph, kind intercessor of the afflicted,
S. Joseph, lily of chastity and temperance,
S. Joseph, mirror of silence and resignation,
} Pray for us.

S. Joseph, nursing Father to the Son of God,
S. Joseph, obsequious servant to the Son of Mary,
S. Joseph, patron of the industrious and innocent,
S. Joseph, quintessence of all virtue,
S. Joseph, ruler of the family of Jesus,
S. Joseph, spouse of the ever blessed Virgin,
S. Joseph, theatre of all glorious privileges,
S. Joseph, union of all Christian perfections,
} Pray for us.

O Lamb of God, that takest away the sins of the world, spare us, O Lord.

O Lamb of God, that takest away the sins of the world, hear us, O Lord.

O Lamb of God, that takest away the sins of the world, have mercy on us.

V. Pray for us, O holy St. Joseph,

R. That we may be made worthy of the promises of Christ.

Let us pray.

Assist us, O Lord! we beseech thee, by the merits of the spouse of thy most holy Mother, that what our endeavours cannot obtain, may be given us by his intercession, who livest and reignest with God the Father in the unity of the Holy Ghost, world without end. Amen.

SEVEN PRAYERS, CONTAINING THE SEVEN DOLOURS AND JOYS OF ST. JOSEPH.

The first prayer.

Chaste spouse of the most immaculate Mother of Jesus! holy Joseph! how great was thy grief, when ignorant of the mystery and co-operation of the Holy Ghost in that sublime mystery, thou perceivedst the pregnancy of thy beloved

spouse, and on that account hadst thoughts of leaving her! By this thy grief, and by the unspeakable joy thou hadst when the Angel of God opened to thee the mystery of the incarnation of the eternal Word; pray for us, that endeavouring to advance thy honour and worship through the whole world, we may by God's holy grace overcome all affliction and dejection of mind in this life, and in the other, become a fit mansion of the Holy Ghost for all eternity. Amen.

Our Father. Hail Mary.

The second prayer.

O THRICE happy Joseph, foster Father of Jesus, by the great grief that pierced thy heart, when thou didst contemplate this beloved infant lying in the manger, weeping and shivering with cold, and by the great joy thou receivedst in beholding the holy Angels adoring and honouring him with their heavenly music, and in seeing the three Kings prostrate before him, and offering him three rich presents; pray for us, O great Saint, to the end that our souls may become a fit mansion for our dear Saviour, and that we may lodge and keep him always therein, even to the last moment of our lives, that then we may find and enjoy him in Heaven, in the midst of his everlasting glory. Amen.

Our Father. Hail Mary.

The third prayer.

O GREAT Joseph, a man according to God's own heart! by the grief thou didst feel at the cir-

cumcision of the tender infant Jesus, shedding his most precious blood, and by the joy thou hadst in giving him the sweet name of Jesus, according to the revelation which the Angel had made to thee; pray for us to thy blessed Son, that we may be washed and purified with his most precious blood, and always bear his name imprinted in our hearts. Amen.

Our Father. Hail Mary.

The fourth prayer.

O MOST glorious Joseph, and prudent servant of God! by the great grief that wounded and pierced thy afflicted heart, when thou didst hear from the mouth of Simeon, that the soul of thy dear spouse was to be pierced with a sword, and by the joy thou hadst, when thou heardst from the same Simeon, that Jesus was designed for the Resurrection and Salvation of mankind; pray for us, to the end, that we may so partake in the sorrow of the Mother, as to be hereafter partakers of the joy and happiness of her beloved Son Jesus. Amen.

Our Father. Hail Mary.

The fifth prayer.

O PIOUS comforter of the Mother of God! by the dolours and anxieties thou didst undergo in thy flight into Egypt, and by the joy thou receivedst, when at thy arrival thou didst see the idols fall to the ground, as not being able to suffer the presence of thy divine Jesus; pray for us, I beseech

thee, that flying the dangers of all terrene and inordinate inclinations, we may one day rejoice to see all the black idols of our sins entirely cast down and destroyed in our souls. Amen.

Our Father. Hail Mary.

The sixth prayer.

O MOST chaste and vigilant guardian of Mary, the Virgin of Virgins! by thy great perplexity, when being called out of Egypt, thou didst hear that Archelaus the son of Herod was made King, who was no less cruel and bloody than his father; and by the great joy that possest thy heart, when the Angel bid thee not fear, because all were dead that sought his life; pray for us, that we may so live in the midst of this Egypt, a sinful world, that one day we may deserve to be called to the heavenly land of promise. Amen.

Our Father. Hail Mary.

The seventh prayer.

O MERCIFUL Joseph! who is able to conceive the sensible sorrow and extreme grief thou sufferedst when thou hadst lost the child Jesus; and on the other side, who is able to express the joy and extreme satisfaction wherewith thy heart was replenished when thou foundest him in the midst of the Doctors! We humbly beseech thee by this inconceivable sadness and joy, that we may never lose our most amiable Jesus, or if we ever be so unhappy as to lose him, make us feel such a true and lively sorrow with thee, that we may so carefully seek him, as soon to find him with so great

and sensible a comfort, that our only care for the future may be always to keep him, never to lose him any more. Amen.

Our Father. Hail Mary

"I CHOOSE thee, glorious St. Joseph, for my Patron, (*writes St. Theresa in the sixth chapter of her life*) and I commend myself in all things singularly to his intercession. I do not remember ever to have asked God any thing by his means, which I did not obtain. I never knew any one, who by invoking him, did not advance exceedingly in virtue, for he assists in a wonderful manner, all who address themselves to him."

THE LITANY OF ST. FRANCIS XAVERIUS.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of Heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary,
Holy Father Ignatius,
S. Francis Xaverius, most worthy son of S. Ignatius,
S. Francis Xaverius, Apostle of the Indies,
S. Francis Xaverius, evangelizing peace,
S. Francis Xaverius, evangelizing all good,
Vessel of election, carrying the name of Jesus before Gentiles,
Vessel full of divine grace,
Firmament of the oriental Church,
Defender of the faith,
Enemy of infidelity,
Preacher of evangelical truth,
} Pray for us.

Destroyer of Idols,
Chosen instrument of the eternal Father for the propagation of divine glory,
Faithful follower and companion of Jesus Christ,
Trumpet of the Holy Ghost,
Pillar of the Church of God,
Light of infidels,
Master of the Faithful,
Mirror of true piety,
Guide in the way of virtue and perfection,
Pattern of apostolical spirit and sanctity,
Light of the blind,
Curer of the lame,
Helper of those that suffer shipwreck,
Health of the sick,
Protector in time of plague, famine, and war, from whom the devils fly,
Life of the dead,
Whose power the sea and tempests obey,
Whose command the sea and all elements reverence,
Wonderful worker of miracles,
Refuge of the miserable,
Comfort of the afflicted,
Splendor of the East,
Tabernacle of incorruption,
Treasurer of divine love,
Glory of the society of Jesus,
Xaverius most poor,
Xaverius most chaste,
Xaverius most obedient,
Xaverius most humble,
Xaverius most desirous of the cross and labours of Christ,
Xaverius most vigilant in the safety of your neighbour,
Xaverius most zealous of God's glory, and the good of souls,
Angel in life and manners,
Patriarch in affection, and care of God's people,
Prophet in gift and spirit,
Apostle in dignity and merit,
Doctor of Gentiles in all sorts of languages,
Martyr in desiring to die for Christ,

Pray for us.

Confessor in virtue and profession of life, pray for us.
Virgin in body and mind, pray for us.
In whom we reverence through the divine goodness the merits of all Saints, pray for us.
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us, O Lord.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Our Father, &c.

V. Pray for us, S. Francis Xaverius.
R. That we may be made worthy of the promises of Christ.

Let us pray.

Lord God, who hast vouchsafed by the preaching and miracles of S. Francis Xaverius, to join unto thy Church the countries of the Indies, grant propitiously, we beseech thee, that reverencing his glorious merits, we may also imitate his example. Through Christ our Lord.—Amen.

THE MANNER OF PERFORMING THE NOVENA; OR THE NINE DAYS DEVOTION TO ST. FRANCIS XAVERIUS.

This *Novena* commences on the fourth of March, and continues nine days; that is, till the twelfth of March, upon which day, in the year 1622, Pope Gregory the XV. canonized St. Francis Xaverius. The persons, who perform this *Novena*, are to be employed upon each of the nine days in prayer and good works to the glory of Almighty God, and in

honour of his servant St. Francis Xaverius; always endeavouring to repose an entire confidence in the merits of this Apostle, and hoping through his means to obtain from God, whatsoever they shall ask, provided it be conducive to their salvation and the good of their souls; or that otherwise, instead of that blessing, which they beg, and which is not for their benefit, this Saint will obtain for them of God some other grace they do not ask, and which tends more to their eternal felicity.

For the exact performance of this *Novena*, they are to take for their advocates the nine choirs of heavenly spirits, making particular mention of the principal virtues of S. Francis Xaverius, and they are to observe other directions which shall be given hereafter. It will be convenient to confess and communicate the first day, that so the soul being cleansed from sin and honoured with the sacred Eucharist, all the works we perform in the state of grace, may be meritorious of eternal life, and the more efficacious towards obtaining the benefit we ask. Those who do not confess, must at least begin every day with an Act of Contrition to cleanse their souls from sin, and to secure themselves of obtaining their petition.

When this *Novena* is not performed in the Church with the general concourse of the people, it were convenient, that if it be done in a private house, all the family should join in performing it all together, begging that of God for every one, which each apart begs for himself.

For the conveniency of such as stand in need of farther direction, we will here set down those prayers, that are proper to be said every day; nevertheless, such as are more devout, may beg the same thing of the Saint in such terms and language, as their devotion shall dictate, and may direct their prayer as they think fit. When many together perform the *Novena*, one of them may read the prayers, changing the singular number into the plural, and saying: *we desire*, *we beg*, *&c.* The others may repeat the prayer after him, or else only hear it with attention, inwardly desiring and begging that which is asked in it.

INSTRUCTIONS FOR THE EXACT PERFORMING OF THE NOVENA.

Those who perform the *Novena*, are to observe these instructions upon all, and each of the nine days. *First*, they are to endeavour to imitate some one of this Saint's virtues, by practising some exterior act, or acts thereof; as for instance, his zeal, humility, patience, &c. *Secondly*, they are to do some work of mercy, either spiritual or corporeal, for the benefit of their neighbour; as giving of alms, visiting the sick, or those that are in prison, comforting the afflicted, praying for the souls in purgatory, or for those that are in the state of mortal sin, &c. *Thirdly*, They are to offer up for this end some particular mortification, as fasting, wearing of haircloth, disciplining, using themselves with less tenderness, &c. *Fourthly*, They are to curb their senses, their eyes, their ears, and their tongues, endeavouring to avoid even the least of sins. *Fifthly*, They are to read some chapter or page of the life of this Saint; or meditate awhile upon some one of his virtues with an earnest desire to imitate them. *Sixthly*, They are to endeavour for the glory of God to excite some person to bear devotion to this Saint. *Seventhly*, It will be convenient they every day invoke the intercession of some one rank of the Saints, as they do of the choirs of Angels, to the end, that their advocates and intercessors being multiplied (as the church expresses it) they may the more readily obtain what they ask. The classes of Saints may be divided into patriarchs, prophets, apostles, martyrs, bishops, doctors, priests, religious, confessors, virgins, and other saints in Heaven. For the more effectual prevailing with St. Francis Xaverius, it will be convenient every day, to make a special commemoration of St. Ignatius of Loyola, whom St. Francis Xaverius honoured, respected and loved as his father, master and superior.

Upon one of the nine days, the person performing this devotion, must confess and communicate, making a most diligent preparation to please God and St. Francis Xaverius, for the more ready obtaining of the thing desired.

Such as cannot read may cause another to read these prayers to them, they giving great attention to them, and offering them up to St. Francis; or instead thereof, they may say ten times the *Lord's Prayer*, ten *Hail Marys*, and ten times

Glory be to the Father, &c. in memory of the ten years that St. Francis Xaverius spent in preaching in the Indies; begging of the Saint whatsoever they desire, and praying as he did for the conversion of Infidels.

Though the properest time for performing this *Novena* be from the fourth of March to the twelfth, which is the day of the canonization of St. Francis Xaverius; yet it may be performed at any other time of the year.

How much the devotion of this *Novena* daily spreads, is well known; on this account St. Francis has obtained favours for several persons, as they themselves testify. In the year 1688, it was performed at Madrid with extraordinary solemnity, in the royal chapel of the palace, their Catholic Majesties being every day there present.

THE FIRST DAY OF THE NOVENA.

The person performing this devotion kneeling before an altar, or the image of St. Francis Xaverius, shall lift up his heart to God, and profoundly humbling himself in spirit, and offering up all his prayers, thoughts and words, to his glory, in honour of the blessed Virgin Mary, St. Francis Xaverius, and all the Angels and Saints in Heaven, he shall make the sign of the Cross, and say the following Prayer.

O Lord Jesus Christ, true God and true man, my Creator and Redeemer! for thy sake alone, and because I love thee above all things, I am sorry from the bottom of my heart for having offended thee; and I do firmly purpose, never to fall into sin again, to confess my sins, and perform the penance that shall be enjoined me, and to make restitution and satisfaction, wherever it shall be due from me. For the love of thee I forgive all my enemies; to thee I offer up my life, ac-

tions and sufferings, in satisfaction for my sins; and since I humbly beg it of thee, I trust in thy goodness and infinite mercy, that thou wilt forgive me them through the merits of thy precious blood and passion, and will give me grace to amend my life, and to persevere in thy service unto my death. Amen.

Most glorious St. Francis Xaverius, Apostle of the Indies! if it be for the glory of God, and to thy honour, that I obtain what I desire and beg by performing this *Novena*, obtain for me this grace of our Lord; if not, guide my petition, and beg of our Lord for me, that which is most proper for his glory, and the benefit of my soul.

The following Prayer changes on each day of the Novena, as noted page 159.

A prayer for the first day.

O God and Lord of the Angels! whom thou dost intrust with the guardianship of men, I make thee an offering of all the merits of these heavenly spirits, and those of thy servant St. Francis Xaverius, who was called an Angel for his purity; and because he preserved men from many spiritual and corporal dangers. I beseech thee, grant me that purity of soul and body, which thou didst confer on this thy holy Apostle, and that particular grace, which I beg in this *Novena* to thy greater honour and glory. Amen.

Here say thrice the Lord's Prayer, *and three* Hail Marys, *and then the following Prayer to St. Francis Xaverius.*

Most holy Father, St. Francis Xaverius! who receivest thy praises from the mouths of innocent children; I most humbly implore thy bountiful charity for the sake of the most precious blood of Jesus, and of the immaculate conception of our blessed Lady, Mother of God; to the end thou mayest obtain of God's infinite goodness, that at the approach of my last hour, my heart may be separated and withdrawn from all worldly thoughts and distractions, and be fixed in the most ardent love of him, and a vehement desire of a happy eternity; so that laying aside the multiplicity of earthly things, which hitherto have perplexed me, I may most diligently seek, and perfectly find that one thing which is necessary, which is to die and rest in peace under the protection of the most holy Virgin Mary, in the wounds of Jesus her most blessed Son, in the sweet embraces of my God, and in thy presence, holy Saint, through whose intercession I hope to obtain this mercy. But yet, whilst it shall please the divine providence to preserve my life, I beseech thee, my most loving protector and most affectionate father, to obtain for me of his divine Majesty, that I may live as I would wish to have lived at the hour of my death; imitating thy virtues, and fulfilling the most holy will of God; that so my temporal death may be to me a passage into life everlasting; I also beseech thee to obtain for me that which I ask in this *Novena*, if it be for the glory of God and good of my soul. Amen.

In the next place, you are to ask St. Francis Xaverius the particular favour you desire to obtain,

heightening as much as in you is, your confidence in him, with such words as your affectionate thoughts shall suggest, or with such aspirations, as your devotion shall dictate.

Then, the more to please this holy Apostle, in imitation of him, say that Prayer, which he himself composed, and used to say every day for the conversion of Infidels, which is as follows.

ETERNAL God, creator of all things! remember that thou alone didst create the souls of infidels, framing them to thy own image and likeness: Behold, O Lord, how to thy dishonour hell daily is replenished with them: Remember, O Lord, thy only Son Jesus Christ who suffered for them, most bountifully shedding his most precious blood: Suffer not, O Lord! thy Son and our Lord to be any longer despised by Infidels; but rather, being appeased by the entreaties and prayers of thy elect, the Saints, and of the Church, the most blessed spouse of thy Son, vouchsafe to be mindful of thy mercy, and forgetting their idolatry and infidelity, cause them also to know him thou didst send, Jesus Christ thy Son and our Lord, who is our health, life and resurrection, through whom we are made free and saved, to whom be all glory forever. Amen.

Then conclude with the prayer proper to this Saint.

Antiph.

WELL done, thou good and faithful servant; because thou hast been faithful over a few things,

I will place thee over many things; enter into the joy of thy Lord.

V. Our Lord hath guided the just man by right ways.
R. And hath showed him the kingdom of God.

The prayer.

O God! who wast pleased to reduce to the bo som of thy Church, the nations of the Indies, through the preaching and miracles of St. Francis Xaverius, mercifully grant us, that we may imitate his virtues, whose glorious merits we hold in veneration. Through Jesus Christ our Lord. Amen.

A COMMEMORATION OF ST. IGNATIUS OF LOYOLA.

Antiph.

This Man, despising the world, and triumphing over earthly things, heaped up riches in Heaven by word and work

V. The Lord loved and adorned him.
R. A garment of glory he hath put on him.

The prayer.

O God! who for the propagation of the greater glory of thy name, hast by blessed Ignatius, strengthened the church militant with new auxiliaries; graciously vouchsafe, that we by his assistance and imitation, solicitously combating upon earth, may obtain with him an everlasting crown in Heaven.

A COMMEMORATION OF ST. GREGORY THE GREAT, APOSTLE OF ENGLAND.

Antiph.

O MOST excellent Doctor, light of the holy Church, blessed Gregory, lover of God's law, supplicate the Son of God for us.

V. Thou art a Priest forever.
R. According to the Order of Melchisedec.

The prayer.

O GOD! who hast bestowed the reward of eternal blessedness on the soul of thy servant Gregory, grant mercifully that we, who are depressed with the weight of our sins, may by his prayers be delivered from them.—Through our Lord. Amen.

A prayer for the second Day.

LORD God of the Archangels, whom thou dost entrust with the most weighty concerns of thy glory, and the benefit of men; I offer up to thee the merits of these most diligent spirits, and those of thy great servant St. Francis Xaverius, whom thou madest the Minister of thy glory, and to whom thou recommendest the spiritual welfare of innumerable souls. I beseech thee, grant that I may perform those duties, which thy most holy and divine will hath imposed upon me, and also that I may obtain that particular grace, which I beg of thee in this *Novena*, to thy greater honour and glory. Amen.

The third Day.

Lord God of the Principalities! who according to the disposition of thy divine will, by means of Angels and Archangels, takest care of the welfare of mankind, enlightening, instructing, and governing them; I offer up to thee the merits of these most zealous spirits, and those of thy servant St. Francis Xaverius, who enlightened and converted many kingdoms and provinces, and in them innumerable souls not only by himself, but by his disciples and followers, instructing, teaching and commanding. I beseech thee, grant me the zeal of this holy Apostle, and the particular petition I tender in this *Novena*, to thy greater honour and glory.

The fourth Day.

Lord God of the Powers! who have a special prerogative to curb the infernal spirits: I offer up to thee the merits of these powers, and those of thy servant St. Francis Xaverius, to whom thou gavest singular power of expelling devils from bodies and souls. I beseech thee, grant me the grace to overcome all the temptations of the devil, and that which I beg of thee in this *Novena*, to thy greater honour and glory. Amen.

The fifth Day.

Lord God of the Virtues, by whose means thou workest miracles and prodigies peculiar to thy sovereign power: I offer up to thee the merits of these most stupendous spirits, and those of thy servant St. Francis Xaverius, whom thou

madest a new Thaumaturgus, or worker of new and prodigious miracles; renewing in him the signs and wonders of thy blessed Apostles, that he might discover the gospel to new nations. I beseech thee, grant me that profound humility wherewith St. Francis Xaverius, amidst so many miracles, sought thy glory and not his own honour, as also that which I beg in this *Novena*, to thy greater honour and glory. Amen.

The sixth Day.

Lord God of the Dominations, which preside over all inferior spirits as ministers of thy providence, and submit themselves to thy will, being ever ready to fulfil it: I offer up to thee the merits of these excellent spirits, and those of St. Francis Xaverius, who though superior to many, yet humbly submitted himself to all superiors, in them acknowledging thy Majesty, and readily fulfilling their commands. I beseech thee, grant me a ready and perfect obedience to all my superiors, and that special petition which I make in this *Novena*, to thy greater honour and glory. Amen.

The seventh Day.

Lord God of the Thrones, on whom thou reposest as on the seat of thy glory, and chair of thy Majesty: I offer up to thee the merits of these supreme spirits, and those of St. Francis Xaverius, that throne of thy glory, that vessel of election to convey thy name to new nations, who denied himself to himself and to all worldly things, casting them out of his heart, that thou alone

might possess it. I beseech thee, grant that I may despise all worldly things, and rest in thee alone; grant me also the petition I make in this *Novena*, to thy greater honour and glory.—Amen.

The eighth Day.

Lord God of the Cherubim, who are adorned with the most perfect wisdom: I offer up to thee the merits of these most knowing spirits, and those of thy servant St. Francis Xaverius, whom thou didst grace with supereminent wisdom, and to whom thou didst reveal most profound secrets, that he might teach thy law to many people and nations. I beseech thee, grant that I may learn to fear and please thee, which is true wisdom, and that by word and example I may teach others to keep thy Commandments; and that thou wilt also grant me the favour I beg in this *Novena*, to thy greater honour and glory.—Amen.

The ninth Day.

Lord God of the Seraphim, who are inflamed with the most ardent love of thee; I offer up to thee the merits of these most fervent spirits, and those of thy servant St. Francis Xaverius, who, like a Seraphim, was inflamed with thy love; conquering innumerable hardships and dangers of his life, to please thee, and to make those know and love thee, who before offended thee and knew thee not. I beseech thee, grant that I may love thee, my only God and my Lord, and endeavour to bring all men to the knowledge and

love of thee; and, also, that thou wilt grant me that which I ask in this *Novena*, to thy greater honour and glory. Amen.

DEVOTION TO ST. IGNATIUS, FOUNDER OF THE SOCIETY OF JESUS.

THE LITANY OF ST. IGNATIUS.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of Heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity one God, have mercy on us.
St. Ignatius, founder of the society of Jesus, pray for us.

Inflamed with divine love,
Promoter of the conversion of the world,
Zealous for the greater glory of God,
Dead to the world through the spirit of mortification,
Conqueror of all perverse inclinations,
Despiser of the world,
Zealous instructor of youth,
Support of Christ's Church against her enemies,
Antagonist of heretical errors,
Father of converted sinners,
Perfect follower of Jesus Christ,
Lover of voluntary poverty,
Lover of angelical purity,
Master of perfect obedience,
Born again to divine love,
Rapt in contemplation,
Mirror of humility,
Lover of fraternal charity,
} Pray for us.

Promoter of peace among men,
Singular for peace of mind,
Enemy of sin,
Perfect model of a religious life,
Little before men, and great before God,
Lover of heavenly glory,
Be merciful unto us, O Lord.
Graciously hear us, O Lord.
We sinners beseech thee to hear us.

Pray for us.

That we may refer all we do, to thy honour and glory,
That we may be re-born to a better life,
That we may die to the flesh and the world,
That we may subdue our passions and vicious inclinations,
That we shun sin as a plague,
That we may detest all pride,
That we may love purity,
That we may promote the instruction of youth,
That we may learn to despise earthly goods,
That we may be true followers of Christ,
That we may bear patiently the loss of all temporal goods.
That we may exercise purity and modesty on all occasions,
That we may cordially esteem the commandments of God and our superiors,
That we may ever cultivate brotherly love,
That we be little in this world, and great in heaven,
That we may ever seek after eternal goods,
Son of God, we beseech thee to hear us.

We beseech thee to hear us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Our Father, &c.

Vers. Pray for us, St. Ignatius.
Resp. That we may be made worthy of the promises of Christ.

Let us pray.

O God! who for the propagation of the greater glory of thy name, hast by blessed Ignatius strengthened the church militant with new auxiliaries; graciously vouchsafe that we by his assistance and imitation, solicitously combating upon earth, may obtain with him an everlasting crown in Heaven, who liveth and reigneth world without end. Amen.

NOVENA TO ST. IGNATIUS, FOUNDER OF THE SOCIETY OF JESUS.

Before you begin the prayers of this Novena, first make an act of the presence of God, and disengage your mind as far as possible from all worldly concerns and distractions; then most profoundly humbling yourself, lift up your heart to God in adoration of the most blessed Trinity, and making the sign of the Cross, say the following Prayer.

Lord God of Heaven and Earth! who art the beginning and end of all created things! Behold me in thy divine presence, who am nothing but a wretched miserable sinner: yet, O eternal Lord! I am still the work of thy sacred hands; not indeed made wretched by thee, but brought to this wretchedness and misery through the malice of the devil, the deceitful vanities of the

world, and the allurements of the flesh—this deplorable state of sin has deprived me of those great favours, thy mercy had prepared for the support of those, who should love and fear thee. And just it is, O great God! that thou shouldst withhold from me whatever thou didst intend for my support and comfort. This, O Lord! I acknowledge and confess. My infidelities and sins call forcibly on thy divine Majesty to arise and confound me. Against thee, O Lord! I have sinned; my evils have been committed in thy sight. All the abominations of my life, are laid open to thy all-seeing eye.

But wretched and miserable as I am, I still see thy bleeding wounds, O dearest Redeemer! pleading for me and turning from my guilty soul the wrath of thy eternal Father; wresting from his divine justice a promise of pardon to all who will sincerely repent and return to their duty. Prostrated, therefore, at the foot of thy Cross, O bountiful Redeemer! I offer to thee a heart filled with sorrow and repentance for the many grievous sins of my past life.—Oh! make this sorrow such as thou wouldst have it. View the wounds of thy blessed body, which let out the last drop of thy sacred blood for me! Remember thy love and thy desire for my salvation, and grant the sincere petition of my heart! Let my heart love thee and detest all sin and infidelity for the love of thee. Let my heart be nailed in affection and love to thy holy Cross, and remain forever with thee, that I may make some reparation for my many and grievous offences. Grant me this fa-

vour at present, O my God! and extend it to the hour of my death. Amen.

O glorious St. Ignatius! chosen in the designs of God from eternity, to be the founder of his much beloved society, and the father of innumerable saints; vouchsafe to pray for me, and guide my petition in this *Novena*, that I may ask nothing but what is to the greater honour and glory of Almighty God, and the good of my soul; at least obtain for me, and for all now walking in ignorance and the shades of death, light and salvation through the sacred wounds of Jesus Christ our Lord and Saviour. Amen.

Here say three times our Father, Hail Mary, *and as often*, Glory be to the Father, &c. *in honour of the* Blessed Trinity. *Then say the following Prayer.*

Most holy and undivided Trinity! thee I adore with all the powers and affections of my soul; in thee I acknowledge my God, my Creator, my Lord, my Redeemer, the source of all pious desires, heavenly love, and happiness: I humbly prostrate myself before the throne of thy glory. I rejoice from my soul, that this divine mystery of the Unity and Trinity of God is acknowledged, received, and adored by man. Praise and glory be given to thee, most sacred Trinity, who hast communicated this knowledge to the world, by thy chosen servants. Blessed be the eternal Father, who has made choice of his faithful servant Ignatius, as a fit instrument to propagate his

glory, and spread the knowledge of divine mysteries through the whole world. Blessed be God the Son, who was pleased to communicate to Ignatius the fruit and virtue of his passion and cross, in order to make him a worthy founder of his beloved society. Blessed be the Holy Ghost, who did impart to the heart of Ignatius, that divine love and heroical fortitude, by which he overcame the world, the flesh, and the devil. Most sacred Trinity! be thou adored, and thanked, by all thy creatures, both in Heaven and on earth, for all eternity. Amen.

O blessed Ignatius! by those great and singular favours, which it has pleased God in his bounty to bestow on thee; by thy zeal and desire for the salvation of thy neighbour, permit thy humble client to beg thy powerful assistance. Obtain of God's infinite goodness that my heart in its affections and motions, may ever be guided by that sound doctrine, which thou, by following the dictates of Heaven, hast preached to the world, and thereby brought salvation to thousands. It is to thee I owe, in part, the knowledge of God, and my Christian duty. O most affectionate Father! permit not that the effect of thy prayers and toils should cease in our regard. Thou hast begun through the labours of thy children, the work of our salvation; may I not confidently hope, that whatever thou askest of God will be granted us? Behold! how, to the dishonour of God, religion is contemned, ignorance, wickedness and sin prevail. Hell is crowded with innumerable souls; the blood of an all-bountiful God lost—let all this, my loving protector, engage thy prayers in our

behalf. Obtain for us that assistance from the Society of Jesus, which our sins have hitherto deprived us of. I also beseech thee to obtain for me, that particularly which I ask in this *Novena*, if it be for the glory of God and good of my soul. Amen.

Here mention the particular favour you desire, with an affectionate heart, and confidence in the Saint. Then cast yourself in spirit at the foot of the Cross of Christ, humbly adore him Crucified for your Salvation, say with sincerity the following Prayer.

My merciful God and loving Redeemer! I beseech thee, with as much humility and submission as possibly I am able, through thy tender mercy, through thy infinite love to sinners, through thy most precious blood shed for my salvation, through thy most excellent merits, together with those of thy blessed Mother; that thou wouldst dispose and direct all our works to thy greater glory and service, and to the good of those souls, thou hast purchased at the dear rate of thy own sacred blood.—My dearest Saviour! I pray thee to help, teach, and illuminate me, and them, through thy great bounty and goodness.—Receive in our behalf the merits of thy faithful servant Ignatius, his prompt obedience to the designs of Heaven; hear likewise the prayers and sighs of all the blessed Saints, Martyrs and Confessors of thy beloved society; they have all cried aloud to thee, O dearest Redeemer! "spare, O Lord! spare thy beloved people, deliver not thy posses-

sion into the power of thy enemies."—Look on thy own mercy; how great, O Lord! is thy love for them! how deep thy sacred wounds! how copious the blood thou hast spilt for their redemption! My dear Lord Jesus Christ! through thy most tender mercy, hear the prayers of these thy servants; and permit me to offer to thee all the pains, tribulations, sufferings, and mortifications, all the apostolic labours of each, and every member of the society of Jesus. O good Jesus! hear their prayers for this abandoned and distressed country. Amen.

In order to render the affections of your heart more like to those of St. Ignatius, make use of the following aspirations frequently during the nine days' devotion.

O Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, wash me. Passion of Christ, comfort me. O good Jesus, hear me. Hide me within thy wounds. Permit me not to be separated from thee. From the malice of my enemies defend me. At the hour of my death, call me. Command me to come to thee, that with thy saints, I may praise thee forever and ever. Amen.

Conclude the Novena *Prayers with the proper commemoration of the Saint.*

Well done, thou good and faithful servant, because thou hast been faithful over a few things, I

will place thee over many things, enter into the joy of thy Lord.

Vers. Our Lord hath guided the just man by right ways.
Resp. And hath showed him the kingdom of God.

The prayer.

O God! who for the propagation of the greater glory of thy name, hast, by blessed Ignatius, strengthened the church militant with new auxiliaries; graciously vouchsafe, that we by his assistance and imitation, solicitously combating upon earth, may obtain with him an everlasting crown in Heaven, who liveth and reigneth world without end. Amen.

DEVOTION TO SAINT ALOYSIUS.

The Devout Client's Address to St. Aloysius.

Angelical youth, Aloysius, by the particular appointment of God's Vicar upon earth, patron of those who apply to studies; thou who hast illustrated the church by a holy contempt of an earthly principality, but more by the innocence of thy manners, sanctity of thy life, and glory of thy miracles; allow me from this day to choose and adopt thee patron and protector of my life and studies, firmly resolved to follow the example and pattern, as well of piety, as of industry, thou hast set before me. For the love thou hast for Christ crucified, and his most blessed Mother, receive me as thy client and obedient servant, aid

and assist me in the pursuit of virtue and learning. Nourish and increase in me a purity of body and mind; turn off the snares laid against my chastity; ward and defend me against the dangers of the world; inspire my heart with a true and filial confidence in the ever blessed Virgin Mary, the Mother of good counsel; govern and direct me in my choice of a state of life, and let the grace of God be my perpetual defence against all mortal sin; that as thou always livedst in a state of purity and integrity truly angelical, so assisted by thy patronage, and aided by the grace of God, I may live chastely and holily in this world, and deserve to be associated with thee and joined to the company of the Angels in Heaven. Amen.

THE LITANY OF ST. ALOYSIUS.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of Heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity one God, have mercy on us.
Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
St. Aloysius,
Most beloved of Christ,
The delight of the blessed Virgin,
Most chaste youth,
Angelical youth,
} Pray for us.

Most humble youth,
Model of young students,
Despiser of riches,
Enemy of vanities,
Scorner of honours,
Honour of princes,
Jewel of the nobility,
Flower of innocence,
Ornament of a religious state,
Mirror of mortification,
Mirror of perfect obedience,
Lover of evangelical poverty,
Most affectionately devout,
Most zealous observer of the rules,
Most desirous of the salvation of souls,
Perpetual adorer of the Eucharist,
Particular client of St. Ignatius,
} Pray for us.

Be merciful unto us, O Lord.
Graciously hear us, O Lord.
From the concupiscence of the eyes, O Lord, deliver us.
From the concupiscence of the flesh, O Lord, deliver us.
From the pride of life, O Lord, deliver us.
By the merits and intercession of St. Aloysius, O Lord, deliver us.
By his angelical purity, O Lord, deliver us.
By his sanctity and glory, O Lord, deliver us.
We sinners beseech thee to hear us.
Lamb of God, that takest away the sins of the world, spare us, O Lord.
Lamb of God, that takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, that takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Our Father, &c.
V. Pray for us, St. Aloysius.
R. That we may be made worthy of the promises of Christ.

Let us pray.

O God! the distributer of heavenly gifts, who didst join in the angelical youth Aloysius, wonderful innocence of life with an equal severity of penance; grant through his merits and prayers, that we, who have not followed the example of his innocence, may imitate his practice of penance, through our Lord Jesus Christ. Amen.

After the canonization of the angelical youth Aloysius, which was decreed by his holiness Benedict XIII. with a particular view, among many other laudable motives, to *offer to the imitation and veneration, especially of young persons, a youth most conspicuous for his innocence of life;* the younger persons were not the only votaries of a Saint, who seemed to be appointed their peculiar patron: the devotion soon became general, and common to all. In order to promote and encourage the same by the concurrence of the apostolic see, Clement XII. extended the plenary indulgence granted by his predecessor to any one, who on his feast should visit his altar; to those also, who should pray before an altar, where his feast happened to be kept.

"Heaven seemed to give its sanction to this zeal of the faithful, by frequent and wonderful favours granted and obtained through his powerful intercession, and the pious custom of assigning six Sundays without intermission in honour of the Saint, in memory of the six years he lived in the society of Jesus, was introduced and observed. How agreeable a devotion of this nature was, St. Aloysius has showed by many and very signal blessings bestowed on his clients; so that the same Clement XII. as he speaks himself, *to nourish so salutary a practice towards St. Aloysius, approved from Heaven by many favours, as well spiritual as temporal,* has granted plenary indulgences on each of the above Sundays to them, *who by a true and sincere repentance, by a worthy communion, by a serious application to mental or vocal prayer, and other good works of piety, performed in*

honour of the Saint and directed to the glory of God, shall sanctify the said days.

"The manner of performing the devotion of the six Sundays, is as follows.

"1. On each of these Sundays, let the person who performs this devotion, choose St. Aloysius for his patron, and receive the sacraments of penance and the holy Eucharist.

"2. On that day, let him be present either at some Confraternity or Sodality, or at least hear a Mass in honour of the Saint.

"3. Let him recite on each day, either before some image of the Saint, or in the Church, six *Our Fathers* and *Hail Marys*, and as often, *Glory be to the Father, &c.* the *Litany of the Saint, &c.*

"4. Let him perform some work of mercy, spiritual or corporal, according to his ability, and as his devotion shall suggest.

"5. Let him spend some time in meditating; and for the subject of his meditation on each Sunday, let him take one of the virtues which St. Bonaventure finds expressed in the wings of the Seraphim, seen by the prophet Isaiah. These virtues are: *Compunction of Heart, Sanctification of Penance, Cleanness of Body, Purity of Mind, Love of God, and Love of our Neighbour.* With these virtues, as with so many wings, did the angelical youth Aloysius fly to that height of perfection, as to resemble in some manner the very Angels themselves."

A PRAYER

To be said each Sunday, after the six Our Fathers *and* Hail Marys, &c. *and as often,* Glory be to the Father, &c.

ANGELICAL youth, most loving protector and powerful advocate, Aloysius! as thy most unworthy servant and client, yet sensible of the favour thou enjoyest with God, the just reward of thy merit, I humbly prostrate myself before the throne

of thy glory. I rejoice from my soul not only for the renown of thy name, illustrious upon earth by frequent and glorious prodigies; but also am overjoyed for the sublime pre-eminence, with which God has been pleased to crown thy virtues in Heaven. Praise and glory be to the most sacred Trinity, who embellished thy soul with a most admirable innocence, and with so many most heroic virtues. Blessed be the eternal Father, who is well pleased in thee, his adoptive child, adorned with so singular prerogatives. Blessed be God the Son, who sees in thee so pure and so abundant fruit of his precious blood and passion. Blessed be the Holy Ghost, who resided in thee after a particular manner, and inflamed thy heart with an ardent love and charity. By these so singular favours; by thy innocence and penance equally admirable; by that love of God, which burnt in thy breast; by his love for thee, and by the unspeakable bliss and happiness thou enjoyest in Heaven, give me leave in a suppliant manner to entreat thy goodness to obtain for me a true contrition and repentance, an undefiled purity of heart, and a conscience free from sin and all offence of God. Be thou ever present to me; protect and defend me, as well in life as in death, when my weakness will stand most in need of, and call for thy powerful assistance. Let me also, my dear and indulgent patron, most earnestly beg the particular grace of *N. N.* which I confidently hope to obtain through thy holy intercession.

O Queen of Heaven, Virgin Mother! who so much lovedst Aloysius, intercede with thy only

begotten Son, that under thy patronage some weight may be added to my poor and unworthy prayers: grant this my request, founded not on my own, which are none, but the merits of St. Aloysius. O most holy Virgin! may all know and be sensible, that thou wouldst have Aloysius honoured and respected, and that, as a true Mother, thou embracest such as have recourse to his protection and patronage. May the number of the faithful, who honour thee, O Queen of Angels! and the angelical Aloysius here on earth, be daily increased, and may they yet more praise and glorify you both in Heaven for all eternity. Amen.

NOVENA TO ST. ALOYSIUS.

The first Prayer of this Novena *is found page* 177, beginning, *Angelical youth, Aloysius, &c. then* say *the following Prayer.*

I ACKNOWLEDGE, O eternal God! that all things I have, or can possess, come from thy merciful goodness. I adore all thy divine perfections. I firmly believe that I am in thy sacred presence, that thou beholdest all my actions, and the most secret desires of my heart. I moreover believe without doubting, all the sacred truths the holy Catholic and Apostolic Church believes and teaches, because thou, O my God! hast revealed them, who neither canst deceive nor be deceived.

I am sensible, O my dearest Saviour! that my

past sins and infidelities, have rendered me disgustful in thy divine eyes. Because they caused thy cruel sufferings, thy bitter death and passion, I most sincerely detest and hate them. Have mercy on my soul, dearest Saviour, redeemed with thy precious blood: I firmly purpose never more to plunge it into like guilt, but diligently to fly every occasion of sin. I do resolve to confess all my crimes and to make satisfaction for them. It is not upon any merits of my own that I confide, but, O merciful Redeemer! I trust in thy promises and goodness, in thy sufferings, in thy precious blood, to obtain pardon for these my sins, and grace to amend my life, and persevere with fidelity in thy service to my last breath. Amen.

O Glorious St. Aloysius! appointed by the Church of Christ, as a worthy advocate for her children, intercede for me; obtain for me what I ask in this *Novena*, if it be for the glory of God and the good of my soul; or at least, O faithful servant of God! direct my request, that it may turn to the honour of my dear and blessed Redeemer, that through thy patronage he may see in me the effect of his sacred passion and blood.

Omnipotent and eternal God of Heaven and earth! who hast been pleased to adorn the ever glorious Virgin Mary with the treasures of Heaven, making her a fit habitation for thy divine Son; permit thy servant to offer to thee those virtues which rendered her most pleasing in thy sight; accept in my behalf her pure virginity, her perfect obedience and humility, her poverty, and sufferings, together with the innocence, penance, and perfect resignation of thy worthy St. Aloysius. I

beseech thee, grant me a true compunction of heart, give me a true spirit of mortification and humility, that I may despise all worldly things, and rest in thee alone. Grant me also the petition I make in this *Novena*, to thy greater honour and glory. Amen.

"*Here say six times* Our Father *and* Hail Mary, &c. *and as often*, Glory be to the Father, &c., *to these subjoin the Prayer, beginning* Angelical Youth, most loving protector, &c. *page* 177, *and the Litany of* St. Aloysius, *and* terminate *on each day the Prayers for the* Novena, *by this Antiphon to our blessed* Lady."

HAIL holy Queen! Mother of mercy, our life, our sweetness, and our hope. To thee we cry, poor banished sons of Eve. To thee we send up our sighs, mourning and weeping, in this valley of tears; turn, then, most gracious advocate, thy eyes of mercy towards us; and after this our exile ended, show unto us the blessed fruit of thy womb, Jesus, O most clement, most pious, and most sweet Virgin Mary!

Vers. Pray for us, O holy Mother of God!
Resp. That we may be made worthy of the promises of Christ.

Let us pray.

O ALMIGHTY and eternal God! who by the cooperation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mary, to become a worthy reception of thy divine Son, grant

that we, who rejoice in her commemoration, may through her intercession, be delivered from present evils and eternal death, through the same Jesus Christ our Lord. Amen.

Vers. May the divine assistance remain always with us. Amen.

"Those who make this *Novena* are advised to read ever with attention the instructions laid down before the *Novena* to St. Francis Xaverius—and conform their lives to a practice of those virtues recommended in the six Sundays."

THE SIX SUNDAYS OF ST. ALOYSIUS.

* CONSIDERATION FOR THE FIRST SUNDAY.

St. Aloysius an example of compunction of heart.

ADMIRABLE was Aloysius in this virtue, considering 1*st. the object of his sorrow;* 2*d. the sincerity and intenseness of his sorrow;* 3*d. the continuance and perseverance of his sorrow.*

"Consider 1st. What was the object of his sorrow? small faults which woldings hardly believe to be faults.

"At four or five years of age, he had taken by stealth some powder from the pouches of the soldiers, to fire a small field-piece, which was allowed him for diversion, and with a view of training him up for the army. He had also been heard to utter some improper expressions, which occasionally he had

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* These considerations are selected from the life of St Aloysius. It is greatly recommended to all those who make this devotion, that they would frequently occupy themselves in reading attentively the life of this Saint; particularly during the time their devotion continues.

picked up from among the soldiers, though without reflection on the import and meaning of them. Nevertheless, he bitterly bewailed these two faults, during his whole ensuing life.

"Consider 2d. That although the faults of St. Aloysius were small, his sorrow was most intense and sincere. So lively was his sorrow, that entering upon a general confession of his whole life, at Florence, he was seized with so great a flow of grief, and overwhelmed with such a torrent of tears, that unable to support the anguish, he fainted away, and was obliged, not only to interrupt, but to delay his confession already begun, to a further time; and ever after, a sincere grief, expressed by sighs and tears, attended the remembrance of his past faults.

"Consider 3d. The continuance of his repentance. He never ceased to repent, till he ceased to live. Often was he heard to say, with tears in his eyes: *Thy judgments, O God! are a deep abyss: Who knows, if the sins I committed before my entrance into Religion are yet forgiven!* His fear was, lest he should be cast off by Almighty God, and accounted in the number of the reprobate."

REFLECTIONS AND RESOLUTIONS,

For the first week's Devotion in honour of St. Aloysius.

St. Aloysius gives me an example of compunction of heart. Is it not the will of Heaven that I should regulate myself by it?—I have sinned—of consequence sorrow and repentance are required—You, devout Christian, who may read and consider this, say daily to yourself, unless I sincerely *repent* of my sins, I shall be miserable for an *endless Eternity*. I possess, at this moment, the best occasion of giving myself to my Lord and Creator, under the protection and example of St. Aloysius—unless I use it, I may expose myself to infinite dangers—I will also reflect, that the bitter *afflictions and tears* of my *Divine Redeemer*—his sacred body wounded and bleeding for my salvation, will not *save me*, unless I sincerely repent—Oh! is it not better for me to imitate St. Aloysius in my repentance, than to frustrate the *design* of my *merciful Redeemer* in dying for me?—All my Saviour has done increases the *eternal damnation* of the wicked, because they

would not repent and return from their sins—Alas! what an unhappy thought for me, to be obliged *to reflect*, when I am in *Eternal misery*, that I am *here*, because I would not do what I can *now* perform with so much ease—I will daily humble myself before God, whom I have so often offended—I will offer to him sincere grief and sorrow for my past sins; resolving to make amends, inasmuch as I can, by my fervour and devotion. I will often say from the sincerity of my heart, *permit, O Lord, that my love and affection in serving thee, may equal (if possible) my malice in having offended thee.* —I will be exact in my examen at night, and excite a lively sorrow for my repeated sins—particularly, I resolve never to retire to bed, without begging pardon of my Lord and Creator, for those offences of my past life, which I know to be the most displeasing to him. I will wish and endeavour to excite *that compunction of Heart*, which St. Aloysius experienced, and beg the same through his holy intercession.

CONSIDERATION FOR THE SECOND SUNDAY.

St. Aloysius an example of Mortification.

Consider what was his mortification: 1st. *in the world*; 2d. *in a religious state;* 3d. *on his death bed.*

"Consider 1st. That every Christian is commanded and instructed by his divine Redeemer, to walk in the *straight way that leads to life;* Matt. vii. 14. In consequence, the spirit of Christianity is a spirit of mortification and austerity. Under the influence of divine grace, Aloysius was early imbued with this heavenly doctrine. He practised the most rigid austerities from his infancy, even in the world; and though heir to a considerable principality, notwithstanding the opposite allurements of a splendid and magnificent Court, he treated his body, innocent as it was, with the most strict severity. His disciplines were frequent and bloody; his fasts almost continual, his very refection was so sparing, that it never exceeded the quantity of one ounce at any set meal. When deprived of his usual instruments of mortification, he was ever ingenious in finding out means to supply their want. Instead

of hair shirts, he would make use of small iron spikes and rowels of spurs, and would strew his bed with chips of wood, that his very rest might have an uniformity with his other actions, which were ever seasoned with mortification.

"Consider 2d. That Aloysius in a religious state, with due subordination to superiors, continued on and practised the same rigorous austerities towards himself. No action seemed to please him, unless it was accompanied with some mortification. Besides fasting, iron chains and disciplines, he would find out some means or other to afflict his body, in what posture soever it was, and would not let slip out of his hands any opportunity of overcoming himself; subduing all the motions of his heart, and subjecting his own will and inclination. To such as seemed surprised at his austerities, he would now and then answer, *It is practice and custom that make these things easy and agreeable; neglect and disuse render them hard and difficult.*

"Consider 3d. The mortification of Aloysius, at the point of death. From the knowledge of these astonishing mortifications of this Saint, many imagined, that at the hour of his death, he would be somewhat anxious and troubled, as if by these his voluntary chastisements, he had shortened his life. On the contrary, having received the last sacraments of the Church, he declared, *That, far from being disturbed and troubled at the mortifications he had inflicted on himself, his only concern was, that he had omitted many austerities which his strength probably would have been able to support.* Wherefore he then begged his superior would order him a discipline. This was not at that time to be granted: his request then was, that he might be allowed, like a true penitent and a faithful follower of his divine Master, to breathe out his last on the bare ground."

REFLECTIONS AND RESOLUTIONS,

For the second week's Devotion in honour of St. Aloysius.

WHAT the world may say, ought I, as a Christian, to regard? Remember that it is the undoubted sign and mark of predestination, according to St. Paul, (Gal. v. 24.) that *those who are Christ's, have crucified their flesh, with its vices*

and lusts; of consequence, to avoid sin, and to be a disciple of Jesus Christ, I must oppose with vigour my evil inclinations; I must deny that freedom and liberty to my senses, which I have often indulged. Had I done this, on such and such particular occasions, in my *conversations* with others, in my *ways of acting* with them and myself, I had never excited *the anger of Almighty God* so frequently against myself. What trouble! at the hour of my death to know I am going to step into *an Eternity of misery,* because I did not mortify my will, and strictly adhere to the solemn renunciations I made at my baptism. I promised to the *Church of Christ,* that I would renounce the *world* with its pomps, the *Devil* and his works, the *flesh* and its pleasures—Alas! can I do it without *constant* mortification? A Christian contemplating the *sufferings* of his crucified Redeemer in order to *destroy* sin, can he refuse to curb his inclinations to it?—warned by the *dreadful example* of the damned, can he still refuse to oppose with vigour his *evil* inclinations? No, my God, I was *made* to *serve* and *love* thee alone. I will ever resist the very *first* incitement to vice, and *bring my body into servitude:* I will often remember during this week, what I now promise, repeat the same, and offer the *affections* of my heart to my Lord and Creator: My *mortification* in so doing is *short;* my happiness will be *eternal.* St. Aloysius, by mortification, secured to bimself *Innocence* and *Felicity:* His trouble is now passed; his *reward* never will end. Ought I not to do the *same,* if I wish the same *eternal recompense?* How much shall I *wish,* during an *unhappy Eternity,* that I had followed this example of St. Aloysius, and through *mortification and self-denial,* had obliged my soul to be obsequious to the *merciful designs* of Almighty God. This I will do at present, and will repeatedly say, I offer to thee, O my God, these resolutions; strengthen me in thy mercy, to correspond; bless me as thou blest St. Aloysius. I will daily beg this favour through the intercession of St. Aloysius.

CONSIDERATION FOR THE THIRD SUNDAY.

St. Aloysius an example of purity of body

ST. ALOYSIUS possessed this virtue, 1st. *without blemish;* 2d. *by a singular privilege;* 3d. *he preserved it by the utmost vigilance.*

" Consider 1st, that St. Aloysius, although eminent in all kind of virtue, seems chiefly to have excelled in that of chastity and purity of body. From his earliest youth, his own domestics and all who knew him, could not help admiring the innocency of his morals; they commonly called him, *the little prince exempt from the weakness of the flesh.* The holy Church does not doubt to style him an *Angelical Youth*, and that too in her most solemn and public service. No one dared to pronounce a word that savoured the least of immodesty, or even had a tendency that way, in his presence; they knew that nothing could displease or offend him more. Cardinal Bellarmine, his Director in matters of conscience, a most wise and prudent man, (so little could he observe in him of that frailty, which is common to others,) hesitates not to declare, that he looked upon him as confirmed in the favour and grace of his Creator.

" Consider 2d. How singular were the prerogatives with which God adorned the purity of his servant. In his tender years, he consecrated himself, at Florence, to the mother of purity, who seems in a particular manner to have rewarded him on that account. The acts of his canonization testify, that no one was ever more privileged—reflect on the words themselves: *Aloysius never suffered in his body the stings of the flesh, and never had in his mind an impure thought; which thing we read not in the lives of other Saints.* Such are the gifts of God, such those in particular that are imparted to us through the hands of the most pure Virgin, in themselves singular and angelical.

" Consider 3d. With what care and diligence did St. Aloysius preserve this beloved and precious treasure of purity. No passage or entrance was left open; no advantage given to his enemies; he kept a strict guard over all his senses; in particular over his eyes, as the most dangerous inlet. When Page to Empress Mary of Austria, upon whom he waited

many years, he never even looked her in the face: nor was he less circumspect or more off his guard, when he spoke and conversed with his own mother. He kept his eyes modestly inclined towards the ground, in such sort that the greatest part of those that frequented his company, could not say what colour they were of. Being once prevailed upon to go to a ball, he soon found an expedient to withdraw from the company, and to betake himself in private to prayer. In fine, he was on all occasions full of care and circumspection—he showed a diffidence in himself similar to one walking in a difficult and slippery path, holding in his hand a frail vessel filled with precious liquor."

REFLECTIONS AND RESOLUTIONS,

For the third week's Devotion in honour of St. Aloysius.

Ought I not to follow this *striking example* of St. Aloysius? He was *moderate* in conversation, *considerate* in action, *mild* in countenance, *watchful* over his senses; in every gesture and motion of his body, he showed himself an *Angelical Youth.* Such was Aloysius; and as such, devout Christian, you ought to admire and love him. By this conduct he preserved from every blemish the *inestimable* virtue of purity of body; which, devout Christian, respectively to your state of life, is *necessary* for your eternal safety. I will reflect, that to adhere to my loving Redeemer and to please him, I must love *purity.* I must cherish and embrace this *Heavenly virtue*, with the whole affections of my soul. I must offer him a heart which sincerely detests the *smallest incitements* towards impurity. If I have unhappily sinned in this particular, I must daily bemoan and lament my misfortune, and be confounded at my base ingratitude, for loving so *vile an object* more than God. The whole world cannot satisfy for the *least* of these sins. Thousands are buried in *Hell* for this dreadful sin. I shall be *there*, unless I make use of the goodness of God. He does not *punish* me, because he wishes to see me return and save my soul. How foolish is it for me to *damn myself* for a shameful action! O my soul! *what a miserable condition is that, where the pleasure passes in a moment, to make place for eternal punishment!*

Hereafter, whatever temptations I experience, I will call upon the *sweet names* of Jesus and Mary. During the temptation, I will frequently say, *O Good Jesus! have pity on me.* At other times, I will repeat, *O my loving Saviour! take my heart to thyself; thou hast loved me upon thy Cross. Do not permit, that I should love these filthy thoughts:* or, *O most holy Mary! my dearest Mother! defend me from this beastly enemy, who wishes to make me trample under my feet, and despise the precious blood which thy beloved Son shed for my salvation. Take pity on me, O holy Mary! defend me from his rage.* I will take my eyes from the *objects* which cause these incitements, and will treat *these objects* with disdain, both by my interior and exterior actions. If I be much importuned by these temptations, I will resist with double vigour. I will think, if possibly I can, *how dreadful for me to suffer forever the torments of Hell;* and if I sin, such is my lot. If it be in my power, I will cast my eyes upon a Crucifix, and say, *My God hangs upon a Cross for me; can I in his sight give way to this shameful sin?*—I will imagine that I hear as many voices, as I see wounds in the body of my Saviour, saying to me: *my dear beloved child, throw aside that thought; am I not wounded enough to gain heaven for you? why will you expose your soul and body to eternal ruin? Is my blood for your salvation, my love for you of less value, than that base action to which you are inclined?* Whatever it costs me, I will keep myself united to God, and with vigour engage myself in works suitable to my situation of life. I will, during this week, daily beg this great virtue through the intercession of St. Aloysius.

CONSIDERATION FOR THE FOURTH SUNDAY.

St. Aloysius an example of purity of mind.

ST. ALOYSIUS was eminent in this virtue; 1st. *by a total disengagement from worldly vanity;* 2d. *by renouncing the world;* 3d. *by an intimate union with God.*

"Consider 1st. That St. Aloysius, from his youth, seemed to possess a knowledge of the vanities of the world. Of this he showed evident signs, by publicly despising its pomps and honours. What engrosses the minds and attention of other mortals, as power, riches, command, and the like, were of no estimate or merit with him. The rich particularly, who, whilst they might gain eternal wealth, remained lost and be wildered in the pursuit of what was vile and transient, were so many objects of his disdain and compassion. Aloysius was not less opposite to them in his life, than contrary to them in his morals. His delight was to resemble the poor; he chose for himself the meanest dress, in the midst of the greatest splendour, to show that he cordially despised worldly greatness. What could he with affection behold on earth, whose thoughts and desires were centred in Heaven?

"Consider 2d. That his disengagement from worldly vanity caused him in a short time to make a total renouncement of the world.—Deliberating with himself on the choice of a state of life, he addressed his prayers to our blessed Lady, and placed himself under her care and direction. On the feast of her sacred Assumption, he clearly saw himself invited and called to the Society of Jesus. Great were the obstacles and difficulties he had to surmount, in order to obey this call. The obstinacy of his father in refusing his consent, for the space of three whole years, was not brought to yield, but by constant prayer, tears, and rigorous mortifications. In fine, St. Aloysius publicly divests himself of the principality which by birth devolved to him, and transferred his right to his younger brother; then, from amidst the common tears of a large assembly, he betakes himself to the Society of Jesus: exchanging the affluence, ease, and splendour of a Court, for the poverty, mortification, and humility of a religious life.

"Consider 3d. That this purity of mind, which St. Aloysius possessed in so perfect a manner, received its source from the Saint's intimate union with God. Whilst a child, he oftentimes passed whole hours in contemplation of the divine perfections of Almighty God, exciting tears of tenderness and love towards him. His thoughts were continually on God. His countenance would be inflamed and burn: his soul would melt and dissolve away at the memory only, or mention of his Creator, who was ever before his eyes and present to his

heart.—An uninterrupted conversation with God, ran through and accompanied his whole life. In prayer especially, he was so absorbed in the object of his love, that no distraction could avert his mind: of this we have the authentic testimony in the acts of his canonization, which declare, *that he was free from distractions and dissipations of mind in prayer;* a favour he had purchased, not without toil and labour."

REFLECTIONS AND RESOLUTIONS,

For the fourth week's devotion in honour of St. Aloysius.

The example St. Aloysius gives me, of *purity of mind*, deserves my most serious reflections. By possessing this great virtue, my soul is raised to a union with God; she is carried with the influence of divine grace to contemn the *follies* of this world, to despise its *perishable objects*, to seek her *Lord and Creator;* in every action, to aim at his love and service. It is vain for me to think I do *this*, unless all my actions are done purely to honour and glorify Almighty God. Remember, devout Christian, you were made to enjoy *things eternal;* what folly then for you to give your heart to the vain objects of a passing world!—The smallest action I now perform, if done for Almighty God, will add to my glory for an endless eternity: whereas whatever I do for the world, will make me unhappy, as long as God exists: *my soul* is worth more than all the riches, honours, and pleasures of the world, because all *these things* will perish, but *my soul* will never die. Ought I not then to unite *my soul* to Almighty God, without whom I shall ever be miserably unhappy? There is no other way to Heaven. If I would be with God in Heaven, I must not separate him from me on earth, My loving Creator deserves that I should think of him, that I should present him my thoughts, my words, and my actions, and he promises to reward them all with an eternity of glory. Can any one favoured as I am by Almighty God, refuse him so small a thing?—No; I sincerely purpose to be more mindful of this for the future. I will often ask myself the question, *where is my God?* Is he *present with me* in these actions? Are *they offered* to him? Are *they pleasing* to

him? Do *I seek* his glory and a *greater union* with him in performing them?—I am to render him a most strict account of all my thoughts, words, and actions. I will often make Acts of Faith of this truth, and say within myself, I believe, O my God! that I am to give a strict account of all I do, because you have said, that *you will judge all men according to their works.*—Short aspirations, often repeated during my actions, would bring upon me the greatest blessings of God. Eternally happy is St. Aloysius, because he despised the world and its passing pomps and vanities. He pitied worldlings in their blindness, who strove to content their *immortal souls* with the perishable objects of riches, honours, pleasures, dress, &c. Unhappy for me, if my desire of any one of these things, should cause my damnation. If I will absolutely seek God with as much zeal as worldlings seek and nourish vanity, I shall be ever happy. I ought in consequence to engage myself to follow the example of St. Aloysius, and daily beg this favour through his powerful intercession.

CONSIDERATION FOR THE FIFTH SUNDAY.

St. Aloysius an example of charity towards his neighbour.

THE charity of St. Aloysius toward his neighbour was, 1st. *patient;* 2d. *it was industrious;* 3d. *it was generous.*

"Consider 1st. He who knows not how to bear with the defects and failures of others, does not possess the virtue of Charity.—The first quality ascribed to Christian Charity by St. Paul, is, that *Charity is patient,* 1. Cor. xiii. 14. It may be affirmed that St. Aloysius carried this virtue to an eminent degree. He suffered not only with patience every contempt, outrage, and insult, but showed on those occasions, an exterior cheerfulness of countenance; a disposition not at all to be ascribed to his temper and complexion, (that being naturally somewhat warm and hasty, as on occasions he had showed) but was entirely the effect of frequent meditation, and the use he had made of his particular examen, in which

he took that under a special and daily consideration. Hence he had so absolute a command over himself, that the very first motions of anger, not always voluntary and in our power, either could not be observed in him, or were under the strictest subjection.

"Consider 2dly. His charity was active and industrious in finding out means to relieve his neighbours in their wants: Their sufferings affected him, as if they were his own, particularly if the danger or damage turned upon their souls.

"Aloysius, even when a child, was remarkable for his compassionate tenderness. He would, notwithstanding his high birth, mix with the ignorant and grosser sort of men, instruct them in the heads of Christian doctrine, reprove their vices, settle differences, disputes or disagreements, too common among them. Much more did he practise this when at Rome and in the society, drawing all to the love of God, and the frequent and due use of the sacraments.

"Consider 3dly. The most generous and heroic deed of Christian charity is to sacrifice our lives in the service of our neighbour. The charity of St. Aloysius extended to this sublime degree of perfection. Whilst the plague infested Rome, he obtained leave of his superiors to serve such as were infected: a labour he embraced with so much alacrity, that the more vile the service was, the more it seemed agreeable to him; the more abject and abandoned the object, the greater was his care and vigilance: he measured his labour, not by his own strength, but by the want and call of others. We may truly say, that he laid his life down in the discharge of so charitable an employ: for having taken the distemper, the infection thereof soon put an end to his life."

REFLECTIONS AND RESOLUTIONS,

For the fifth week's Devotion in honour of St. Aloysius.

What comfort to a pious client of St. Aloysius to contemplate his patron at the hour of death!—This Holy Saint expressed his gladness of soul on the approach of that happy moment, in which he was to enter into the eternal enjoyment of his Creator. This favour he received in the exercise of love towards his neighbour.—I ought to remember, that if I

wish a like happiness at my death, I must imitate Aloysius in the exercise of this virtue. To convince myself of this truth, I will often and seriously reflect on the many motives I have for loving and assisting my neighbour.

1st. He bears within him the *image and likeness* of my Creator. 2d. He is redeemed with the *precious blood* of my *Saviour*. 3d. He is intended by *Almighty God* to possess an *eternal happiness*. Being thus *the favourite* of Heaven, can I find it *in my heart*, to despise him? I will also reflect, that to secure my salvation, I must religiously observe these three commands of my loving Redeemer—1st. *I must love my neighbour as myself*. Matt. 22.—2d. *I must do as I would be done by*. Matt. 7.—3d. *I must love my neighbour as Christ has loved me*. John 13. I ought to blush not to co-operate with my blessed Redeemer, in the salvation of those with whom I live. If I love my Saviour as I ought, I shall love all those for whom he suffered, and shall find myself inclined to repeat frequently: *O my loving Redeemer, permit me to bring others to know, to love and to serve thee.*—What comfort for me, especially at my death, and during the whole length of eternity, if I could be the cause of the happiness of any one person, either by my example, my discourse, or prayers! How pleasing would it be to *Jesus Christ* to see (by my means) the happy effects of his *precious blood* in the *salvation* of this soul!—This I can do, with the assistance of Heaven, by my *sweetness* of manners, by *good example* at all times, and by my *edifying discourses* on certain occasions. On the other hand, the blood of my crucified Redeemer, will turn to my destruction, if I injure my neighbour, or cause, or partake in his sins. I will make it my duty to humble myself on account of my many sins of detraction—and will endeavour by a mild and sweet disposition, joined to a virtuous example in all my actions, to make atonement and reparation.—I will impress these sentiments upon my heart.—I will often say, *I cannot love God unless I love my neighbour*—I will daily pray for this virtue, through the intercession of St. Aloysius.

CONSIDERATION FOR THE SIXTH SUNDAY.

St. Aloysius an example of the love we owe to God.

St. Aloysius loved most tenderly the bounty and goodness of God—1st. *in itself;* 2d. *in Christ crucified;* 3d. *in Jesus Christ hidden in the most holy sacrament of the altar.*

"Consider 1st. Aloysius, who excelled in all other virtues, was eminently conspicuous and truly seraphic in the love of God. He was so affected and transported with this holy flame, that when he thought of God, or heard others speak of him, his countenance was on fire, his voice and breath seemed to be intercepted, and his heart (struggling as it were to get out of its confinement) beat with violence. His superiors obliged him to moderate this heat, which exhausted and consumed the poor remains of strength left in him, and at certain intervals to divert his mind from a continual meditation on his Creator.

"Consider 2d. The goodness of God, which appears most remarkable in our crucified Saviour, was the nourishment that maintained and increased the love of God in Aloysius. If our Saint was pleased with the thoughts and the contemplation of the great humility, sufferings and bitter passion of Christ crucified; he was not less delighted in the prospect and desire of following an example laid before him by so admirable an instructor.—He seemed satisfied when reviled and cast off by others; and this his satisfaction redoubled, in proportion to the rudeness of the treatment he met with. For the same reason, he seemed to rejoice at the most excruciating pains, esteeming them as a participation of the sufferings of Christ. Thus the memory of what our blessed Saviour underwent, gave a constant seasoning to his sufferings, which he deemed small and inconsiderable, because they fell short of what he contemplated in him, and far below the desire he had formed in his own heart of suffering for him.

"Consider 3d. The excessive goodness Christ shows in the holy Sacrament of the Eucharist was another spring and source of his love for God. *He has loved them to the end.* John 13. It truly was such to Aloysius. From the first time he received this pledge of love in holy Communion, which was from the hands of St. Charles Borromeus, his care, concern, and endeavour, was to live as one thoroughly sensible of so singular a favour. In the presence of the blessed Sacrament, his soul melted and dissolved

into the tenderest affections, and inspired all about him with the same sentiments of devotion. Three whole days were employed for the due receiving of so great a guest, and as many in returning thanks for so kind a visit, so excessive a bounty. Whenever he approached to this divine mystery he melted into tears; he humbled and annihilated himself in his presence, and commonly spent two hours in adoration after Communion."

REFLECTIONS AND RESOLUTIONS,

For the sixth week's Devotion, in honour of St. Aloysius.

Who is not moved to the love of Almighty God, when he seriously considers all that God has done to gain his affections! St. Aloysius gives me a striking example how to love God. The moment St. Aloysius knew the goodness of Almighty God in his regard, he loved him, he gave him his whole heart, and never redemanded it. The view of his crucified Saviour, his receiving him in the holy Eucharist, excited in his tender heart the greatest effusions of love. I am that happy person, whose *affections* Almighty God demands. He wishes to make me as happy as he made St. Aloysius. Can I refuse Almighty God the affections of my heart! How can I deny my soul that happiness which will come from the loving and possessing of her Creator? Nothing can destroy my soul; she is of the same nature as God himself, and like him she will exist for-*ever* and *ever!* What folly then for me to please myself with the deceitful objects and projects of this world! Where are those people who delighted in the pleasures of this world, and found fault with St. Aloysius, because he loved God, and gave himself to God?—The *world* and its *vanities* have long forsaken them, and have left them in *eternal misery*. Reflect, devout Christian, on the great disparity between *St. Aloysius* and those *unhappy worldlings*. St. Aloysius loved Almighty God, and will be happy with him for-*ever* and *ever*. Those worldlings despised the choice St. Aloysius made, they loved the world and its vanities; their pleasures and follies are now past, and behold them in misery for *all eternity*. Whoever may read and consider this, let him resolve not to make this unhappy choice. Almighty God loves you, he wishes you would love him; if you will do it, he promises you eternal felicity. Engage yourself to

begin to love God, and say to yourself—to be happy I must conclude to love him, and to demonstrate my love for him by my actions; he made me for this end—I will now begin and I will love him at all times and in all places, that I may be secure of loving him for an endless eternity. I will often repeat, *my heart, O my God, was made to love thee, and it never can be at rest but in loving and serving thee;* I put it into thy sacred hands, I wish it to remain forever in thy possession. Moreover, I seriously resolve, 1st. To make frequent acts of divine love; they ought (if possible) to be as frequent as the drawing of my breath. 2d. All my actions shall be accompanied with aspirations of divine love. 3d. I will strive, when occasions occur, to engage others to this heavenly practice. 4th. I will often petition the saints to obtain for me this great blessing. I will unite my acts of love to theirs; I will at all times wish that I could love my Creator as they do. If I admit of these sentiments and correspond with them, I am certain of being happy with Almighty God and his blessed saints for an endless eternity.

INSTRUCTIONS ON INDULGENCES.

An Indulgence is a releasing of the temporal punishment which often remains due to sin, after the guilt thereof and the eternal punishment have been remitted.—Manifold testimonies of holy Scripture, and the constant tradition of the Catholic Church, demonstrate that God, in the general dispensation of his pardon of sins, leaves some satisfaction, or punishment to be undergone either here, in this life, or hereafter, in purgatory.

This temporal punishment is more or less remitted by virtue of Indulgences, in which the holy Catholic Church, our Mother, imparts to her Children the superabundant satisfactions of Christ, and his saints. For it is placed beyond all doubt, that the satisfaction of Christ was superabundant; one drop of whose blood could have satisfied for the sins of the whole world. It is not less certain, that the satisfactions of many saints were more than sufficient for their own sins, especially those of the blessed Virgin, Mother of God, who, although she never incurred the guilt of any sin, underwent the most exquisite afflictions and sufferings. Now, the all-good and just God could not allow those treasures of satisfaction, to remain useless, which could be applied with great

advantage to the other members of his Church. He therefore has given his Church the power of distributing to the faithful these spiritual gifts, according to their respective wants and merits; and this distribution is effected by Indulgences, which therefore can be granted by him only, who has received from Christ the government and the care of the Church, together with the power of binding and loosing the faithful, (*Matt.* xvi. 19.) because the common goods of the Church can be distributed only by those who exercise therein a public jurisdiction.

The use and practice of Indulgences comes down from the time of the Apostles; 2 Cor. xi. 10. St. Paul grants a pardon to the incestuous Corinthian, that is, he remits the remaining part of the punishment, which had been laid upon him. Hence the most ancient fathers, as Tertullian, St. Cyprian, &c. declare in many passages of their writings, that bishops used, even in their times, to relax the severity of penance with regard to public penitents, at the prayers, and entreaties of the martyrs and confessors. Although these relaxations were not precisely made in the form of our Indulgences in these days, they were, notwithstanding, a true remission of the temporal punishment inflicted on sin, and therefore true Indulgences.—Many vestiges of Indulgences are found in the succeeding ages of the Church, and they had long obtained an inviolable right of prescription, when Martin Luther, and other protestants thought fit to reclaim against them.

An Indulgence may be plenary or partial. A plenary Indulgence includes all the punishment to be undergone by him, to whom the Indulgence is applied, after he has obtained the remission of his sins. A partial Indulgence remits but a part of the same punishment. During the first ten ages of the Church, when the penitential canons were rigorously observed, partial Indulgences consisted in the remission of a part of the penance, enjoined by the canons; whence it happened that those Indulgences were designated by the quantity of time, of which the penance was abridged; so that we still say, an Indulgence of twenty days, of forty days, of a year, of seven years, &c.

From this manner of speaking we are not to infer, that an Indulgence is no more than a mere exemption from canonical penance, and the remission of nothing real in the sight of the Almighty. Such an Indulgence, so far from being salutary to the faithful, would be prejudicial in the extreme; because by deterring them, now, from offering satisfaction to the divine justice, it would subject them in purgatory to much more terrible sufferings.

Hence no Catholic can doubt but that Indulgences avail him before God; so that when it is question of an Indulgence of ten, or of a hundred days, he is to understand a remission of so much of the temporal punishment, as would have been obtained by undergoing the same proportion of canonical penance.

Here we are particularly to observe, that whilst the Church with a pious liberality imparts Indulgences to the faithful, she by no means intends that her children should become more remiss in the practice of penance, or neglectful of satisfactory works. For Indulgences are granted only to such, as are truly contrite, and sincerely penitent; who, consequently, must be prepared to make satisfaction to God by good works. Her intention is only to help our weakness, and to supply from the treasure of Christ's satisfaction, whatever may be wanting or deficient in ours. Now, in these latter times of increasing impiety, heresy, and corruption of manners, the Church has been more profuse of her gifts and Indulgences, consulting our wants, rather than our merits; that, *where sin abounded, grace should abound more;* and that, so liberal a dispensation of spiritual goods, might kindle a greater fervour in the breasts of Christians. Moreover, as it cannot be doubted that, in consequence of this depravity of morals, many souls are detained in purgatory, and suffer most severely, it was thought proper that many Indulgences should be proposed to the faithful, to be gained in behalf of the souls in purgatory, and applicable to them, not by way of absolution or jurisdiction, but only by way of prayer or suffrage, accepted by God, whereby their sufferings may be lessened, and their deliverance accelerated.

OF PLENARY INDULGENCES.

There are many plenary Indulgences, which the faithful may gain in the course of the year, or even in that of one month, which we shall now enumerate. But it is necessary to notice before hand, that on the day for obtaining a plenary Indulgence, three things ought generally to be attended to: 1st, *Confession;* this may be made the day before as well as on the day; those who are in the practice of confessing once a week, may gain several plenary Indulgences in the same week, without being obliged to make a confession previously to each Indulgence. 2dly, *Communion,* which is to be made on the day for gaining the Indulgence; unless it is otherwise marked in the grant of the In-

dulgence. 3dly, *The Prayer*, which the Sovereign Pontiff always enjoins on the day of the Indulgence. This prayer is to be offered for the exaltation of the holy Catholic Church; for the conversion of infidels and heretics, and for peace and union between Christian princes. This condition is sufficiently complied with, by reciting five our Fathers, and five Hail Marys, for the intentions above mentioned.

It is to be observed, that only one plenary Indulgence can be obtained on the same day for the person himself; so that if many should occur, besides the one for himself, the others are applicable to the souls in purgatory, repeating for each the prayer above mentioned.

I.

Indulgences of the Confraternity of the Scapular.

This association belongs to the order of the blessed Virgin Mary of Mount Carmel. Whoever is received into it, has his name inscribed in the book of the society, wears the scapular constantly, devoutly recites the prayers, and performs the other good works, prescribed by the rules of the confraternity, may gain a plenary Indulgence: 1. On the day of his reception. 2. On the feast of the blessed Virgin Mary of Mount Carmel, the 16th of July, or on the following Sunday. 3. On the feasts of the Purification, Annunciation, Visitation, Assumption, Nativity, Presentation, and Conception of the blessed Virgin Mary. 4. On the feasts of St. Joseph, St. Teresa, St. Ann, St. Andrew Corsinus, St. Mary Magdalen of Pazzi, St. Angel M. 5th of May, St. Albert 7th of August. 5. Once on every Third Sunday of each month. 6. At the article of death; provided the sick person, having the scapular on, with sincere contrition, if Confession be impossible, devoutly pronounces the most holy names of Jesus and Mary.

II.

Indulgences of the Confraternity of the Rosary.

This confraternity belongs to the order of St. Dominick. If those who are admitted into it, say, at least once a week, the whole Rosary, meditating at the same time on the mysteries of the Life, Passion, and Resurrection of our Lord Jesus Christ, they

may gain a plenary Indulgence: 1. On the day of their reception. 2. On the first Sunday of every month, and on the principal feasts of the blessed Virgin Mary; provided they visit, if possible, the Church or Chapel of the Rosary. 3. At the article of death. Besides, they gain partial indulgences, every time they devoutly recite the Rosary.

III.

Indulgences of the crowns, or beads of the blessed Virgin Mary, commonly called St. Bridget's, when blessed by a Priest, especially authorised for this purpose. Whoever has these beads, and prays devoutly on the five decades, at least once a week, may gain a plenary Indulgence, on each of the solemn feasts of Christ, and the blessed Virgin Mary. Also, on those of St. John the Baptist, of St. Joseph, of the holy Apostles, and at the article of death, besides many partial Indulgences, as often as he recites the beads, or does the other pious works, mentioned in the next article. They who recite them daily, may obtain the plenary Indulgence once a month, on whatever day they may choose.

IV

Indulgences annexed to Crosses, and holy Medals, duly blessed by a specially empowered Priest, are granted to whoever piously wears those Crosses or Medals, or devoutly prays before them, whether he recites the divine office, or that of the blessed Virgin Mary, or the seven penitential Psalms, or is used to teach Catechism, or performs other works of piety. He gains partial Indulgences, and may gain also a plenary Indulgence on the great festivals of our Lord, and of the blessed Virgin Mary. Pius VI confirmed this concession in 1775.

V.

Indulgences of the Confraternity of the blessed Sacrament. Whoever is duly admitted into it, by spending one hour, at least, in a year, in devout prayer, before the blessed Sacrament, on the day which he may choose. On that day, on the first Thursday of every month, and at the article of death, he may gain a plenary Indulgence.

VI.

INDULGENCES of the Confraternity of the sacred Heart of Jesus. It is like the foregoing with this only exception, that the first Friday of every month is assigned, instead of the first Thursday.

VII.

WHOEVER devoutly recites the following *Trisagium*; *Holy, Holy, Holy Lord God of armies! all the earth is full of his glory. Glory be to the Father; Glory be to the Son; Glory be to the Holy Ghost;* may gain every day an Indulgence of one hundred days, (which may be gained three times a day, during the octave of the Holy Trinity, and on every Sunday,) and a plenary Indulgence on one day at his choice in every month, if he daily recites the same prayer.

VIII.

WHOEVER devoutly repeats the following: *Eternal praise and thanksgiving to the most holy, and most divine Sacrament:* may gain every day an Indulgence of one hundred days: (the same may be gained three times a day within the octave of *Corpus Christi*, and on every Thursday throughout the year,) and if the same be recited daily, a plenary Indulgence may be obtained, once a month, or any day at one's choice.

IX.

WHOEVER devoutly pronounces the following aspiration: *May the most just, the most high, and the most amiable will of God be in all things fulfilled, praised, and exalted above all, forever;* gains the Indulgences granted in the two preceding articles.

X.

WHOEVER devoutly pronounces the acts of Faith, Hope, and Charity, expressing in them, the special motive of each of these virtues, gains a partial Indulgence of seven years, and seven times forty days; and should he recite them daily, he may gain a plenary Indulgence once a month, on any day at his option.

XI.

WHOEVER recites at least once in the day, that is, either in the morning, at noon, or towards night, the prayer called *Angelus Domini*, in honour of our Saviour's Incarnation in the womb of the blessed Virgin, at the sound of a church-bell, gains an Indulgence for one hundred days each time; and a plenary Indulgence once a month, if he recites it every day.

N. B. This prayer is to be recited, kneeling on week days, but standing, on Sundays, beginning from noon on Saturday. During Easter time, the antiphon *Regina Cœli*, is substituted to the *Angelus*, and always recited standing.

XII.

WHOEVER spends one half, or one quarter of an hour in mental prayer or meditation, gains an Indulgence of seven years, and seven times forty days, every day; he may gain a plenary Indulgence once a month. The same Indulgences are granted both to those who teach the method of mental prayer, and to those who receive their instruction.

XIII.

IF three persons associate together in honour of the most holy Trinity, of the Incarnation of the divine word, and of the blessed Virgin, Mother of God, to recite jointly or separately seven times, *Glory be to the Father, &c.* and once *Hail Mary, &c.* three times a day, viz. morning, noon, and evening; they gain an Indulgence of one hundred days, each day of the week; of seven years, and seven times forty days on each Sunday; and should they daily repeat them, a plenary Indulgence twice, each month, on two Sundays of their choice.

XIV.

WHOEVER recites in honour and memory of the B. V. Mary and the Saints, in the morning, *Salve Regina*, or *Hail holy Queen, &c.* with these versicles: *Vouchsafe that I may praise thee, O blessed Virgin! give me strength against thy enemies. Blesssd is God in his Saints;* and in the evening: *We fly to thy patronage, &c.* with the versicles as above, gains the same Indulgence as in the preceding article.

XV.

A PLENARY Indulgence, applicable to the souls in purgatory, may be obtained by devoutly reciting the prayer, "O bountiful and most sweet Jesus," (p. 227) and fulfilling the other requisite conditions, of confession, communion, &c.

XVI.

A PLENARY Indulgence may be obtained in the Diocese of Baltimore, on the following days: 1. From Christmas Eve to Epiphany. 2. From the first Sunday in Lent, to the second inclusively. 3. From Passion-Sunday, to Low-Sunday inclusively, excepting Good-Friday and Holy-Saturday. 4. From Whit-Sunday to the end of the octave of Corpus Christi. 5. On the five great festivals of the blessed Virgin Mary, with their octaves. 6. On the festivals of Sts. Peter and Paul, of St. Michael the Archangel, and within their octaves.

N. B. All the foregoing Indulgences may be applied to the souls in purgatory, by way of prayer or suffrage, excepting Nos. XII. XIII. and XIV.

OF PARTIAL INDULGENCES.

THERE are many partial Indulgences granted by the Sovereign Pontiffs, besides those already mentioned; the most remarkable of which are.

1. Five years, and five times forty days Indulgence, for those who piously accompany the blessed Sacrament to the houses of the sick; and one hundred days to those who, not being able to do so, will say the Lord's prayer, and the Angelical salutation for the sick person.

2. One hundred days Indulgence to those, who salute each other, the one saying, *Praised be Jesus Christ;* the other answering: *Amen*, or *always*, or *forever*. To those, who have generally used this form of salutation during their life, a plenary Indulgence is granted at the article of death. The like Indulgences are imparted to those, who teach others this holy practice.

3. Three hundred days indulgence to those, who recite with devotion the Litany of the holy name of Jesus: also an Indul

gence of two hundred days to those who devoutly say the Litany of the blessed Virgin.

4. One hundred days Indulgence to those, who pronounce with fervour the following prayer: *Blessed be the most pure, and immaculate Conception of the most blessed Virgin Mary.*

5. One hundred days to those, who devoutly say, towards night, the Psalm, *De Profundis.—Out of the depths, &c.* with the versicle, *Eternal rest, &c.* for the souls detained in purgatory.

6. One hundred days to those, who, on Fridays, about three o'clock, say five *Our Fathers*, and five *Hail Marys*, with devotion for the conversion of sinners.

7. Fifty days to those, who devoutly pray for those who are in the agony of death, saying at least, one *Our Father* and *Hail Mary*, or the *Salve Regina.*

8. Twenty-five days to those, who devoutly pronounce the holy name of Jesus, or Mary; thirty days to those who reverently bow their head at the *Gloria Patri, &c.*; twenty days to those who do the same to the holy names of Jesus, or Mary; also, forty days to those, who kiss the Cross with sentiments of devotion.

A PRAYER

To be said before gaining any Indulgence.

I OFFER thee, O my GOD, the action or the prayers I am going to perform for the *glory of thy holy Name*, for the *exaltation* of thy holy Church, the *extirpation* of Schisms and Heresies, for *peace* among Christian Princes: for all the intention of this same Church.

A PRAYER

To be daily said by those who carry about them an Agnus Dei.

O MY Lord Jesus Christ, the true Lamb that takest away the sins of the world! by thy mercy, which is infinite, pardon my iniquities; and by thy sacred passion preserve me this day from all sin and evil. I carry about me this holy *Agnus Dei* in thy honour, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility, and innocence, which thou hast taught. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love, thou offeredst for me on the cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to thee in the odour of sweetness. Amen.

PLAN OF AN ASSOCIATION IN HONOUR OF JESUS CHRIST.

TRULY AND REALLY PRESENT IN THE SACRAMENT OF THE BLESSED EUCHARIST.

I.

The Design and Object of this Association.

THE adoration of JESUS CHRIST in this most holy Sacrament is an act of religion; founded on the plainest dictates of Catholic faith, and war-

ranted by the practice of the earliest Fathers, and best ages of Christianity. For if we believe his sacred Body to be substantially and really present under the appearances of bread and wine, we owe to it every testimony of our most profound respect and every token of worship due to the Divinity, with which it is inseparably united.

This sacred body has its residence on the altars of God, not only occasionally, but continually, that it may never cease from shedding blessings on mankind, and administering consolations to them in all their necessities. It has therefore a claim on their perpetual gratitude, and it demands, without interruption, their thanks, their love and their homage.

To fulfil this duty is the object of the association; by which many enter into a holy partnership and agreement to discharge, by their united endeavours, that debt of *perpetual adoration*, which no one, singly, can perform, on account of his unavoidable occupations, and the cares attendant on human kind. In consequence of such an association, the worship and honour rendered to the Blessed Sacrament, by each member of it, is made the act of all, and continually recommends all to divine favour and protection. They contract a close union with Jesus Christ, they enter into a more special Society with the Angels and Saints, and into a communication in all good works with many holy persons, members of the Association throughout the world.

Another powerful motive to induce all faithful

children of the Church to enter into this Association is, that by complying with its rules and directions, they will make, as far as they are able, reparation to JESUS CHRIST for the many profanations of, and great disrespect manifested towards this his most wonderful and salutary Sacrament, by Unbelievers, Libertines, wicked Catholics, and perhaps even by themselves.

Rules and Instructions for Members of this Association.

II.

1. All persons desiring to become members of it, are to apply to their respective pastors; and after admission, to have their names inscribed in a book kept for this purpose.

2. One hour, in the course of every year, or oftener, according to the number and devotion of the associates, is to be allotted to each one, to be employed by him, in acts of religious worship and adoration, in presence of the Blessed Sacrament. The days and hours assigned to each member of the association are to be entered likewise, in the same book, immediately after their several names.

3. Previous to the hour of adoration, each one should endeavour, as far as may be necessary, to obtain from GOD forgiveness of his sins, and the grace of justification, using to this effect the penitential works ordained by Christ, that is, compunction of heart, renouncing of sin, and sacramental Confession.

4. The religious exercises most appropriated to the object of the association, and which ought to fill up the hour allotted, are those of steadfast and animated faith; of a fervent love of God; a sincere desire of contributing to spread the knowledge and honour due to the sacred humanity of JESUS CHRIST, veiled under the humble appearances of bread and wine; and finally, an earnest endeavour to atone for the many outrages and insults, which it suffers, either from infidelity or impiety.

5. If any unexpected hindrance should prevent a member of the association from performing his religious engagement on the day and hour appointed, he may choose some other time, and substitute another associate, in his stead, for the time which had been first allotted.

6. They, who on account of distance or other sufficient and weighty reasons, cannot pass the hour assigned to them in a Church, and before the Blessed Sacrament, may perform their religious exercises at home; or on the road, if travelling on necessary business; or even at work in cases of great and indispensable urgency: provided, that while they are so employed, they cherish in their hearts a desire of fulfilling the purposes of the association, that they direct their affections towards the blessed Sacrament in the nearest Church or Chapel, and adore JESUS CHRIST residing therein for the love of men. They may and should use some such prayer as the following:

O JESUS! *allow me to unite my adoration, and*

acts of love to those, which thou now offerest to thy eternal Father. Accept the tender of my love, gratitude and humble atonement, as thou receivest the thanksgivings made to thee in Heaven, by thy blessed Mother, and the Saints; and by thy faithful adorers on earth.

7. The members of the association ought to embrace every opportunity of manifesting their devotion to JESUS CHRIST in the Blessed Sacrament; such as being present at Mass, whenever they can without much inconvenience; serving at it, if they be able; and as circumstances will permit, accompanying the priest, when he carries the blessed Eucharist to the sick.

8. On every Thursday, in commemmoration of the day, in which the Holy Sacrament was instituted, particular devotion to it is recommended.

9. The associates are earnestly exhorted to confess and communicate, at least once a month, and on all the great festivals of our Lord, and his Blessed Mother.

10. Above all, let each one, according to the measure of God's grace imparted to him, endeavour to transcribe into his own life, those wonderful examples of charity, humility, obedience, mortification, prayer, retiredness, and so many other virtues discoverable in JESUS CHRIST, veiling his majesty and awful greatness under the symbols of bread and wine.

III.

Indulgences granted to the Members of this Association.

Every associate may obtain a plenary indulgence at the ensuing specified times: 1. On the day of his enrolment into the association, if at the same time, he shall confess his sins, and receive worthily the Blessed Sacrament. 2. On the day in which he is to spend an hour in adoring and honouring it, or on any day of that week, and under the same condition of confession and communion. 3. Once likewise every month, provided he pray devoutly one hour before the most Holy Sacrament. 4. The same indulgence is granted to the associates, who shall confess and communicate on any of the following days: viz. the Sunday within the Octave of the feast of the Blessed Sacrament; the Sunday within the Octave of All-Saints; the first Sunday of Advent; the feast of the Epiphany; the first Sunday in Lent; Maunday Thursday; the first Sunday of May; on the feast of the Ascension of the Lord; on the 17th day of September, the feast of St. Lambert. The benefit of these indulgences may be applied to the relief of souls suffering in purgatory. Finally, a plenary indulgence is granted likewise to all associates when they lie dangerously ill.

A prayer to be said at the time of Admission into this Association.

My Lord and Redeemer Jesus Christ! I,

N. N. thy unworthy servant, being moved with sentiments of sincere gratitude for the inestimable blessing bestowed on us in the Sacrament of thy most holy Body and Blood, and with an earnest desire of offering to thee the most perfect homage in my power, humbly beseech thee to admit me this day into the company of thy servants, associated together, that they may honour thee by their *perpetual* and uninterrupted adoration: and I promise faithfully to devote to this sacred duty and exercise, and in the best manner I shall be able, one hour from till of the day of every year of my life. Grant me thy powerful grace, that by keeping the divine commandments here, I may be made worthy to join my adorations in Heaven, with those of the Saints and angels standing forever before the throne of thy Eternal Father. Amen.

A Prayer to be said by the Associates every day.

O MOST bountiful Saviour and GOD! how happy are they, who free from worldly concerns, are able to offer continually to thy Sovereign Majesty, their tribute of thanks, of homage and adoration, for that infinite mercy, by which thou remainest truly present on the altars, under the humble appearances of bread and wine. Thou knowest, O Lord! that I cannot enjoy the happiness of being always before thy holy tabernacles; but I will honour and bless thee, as much as lies in my power, by uniting myself to-day to those pious Christians, who have associated themselves together to praise and glorify thee. Accept their

prayers, O Lord! and may they become likewise mine, by the society I have contracted with them; and by the union of our hearts and desires. Amen.

BONA MORS;

OR, A PIOUS ASSOCIATION FOR OBTAINING BY MUTUAL PRAYERS, THE BLESSING OF A HAPPY DEATH.

"I heard a voice from Heaven saying unto me; write: Blessed are the dead who die in the Lord." Apoc. xiv. 13.

Prayers at public meetings and for private devotions.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Open, O Lord! our mouths, to bless thy holy name; cleanse our hearts from all vain and distracting thoughts; enlighten our understandings, inflame our will, that we may worthily perform this holy exercise with attention, and devotion, and may deserve to be heard in the presence of thy divine Majesty, who with the Father and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

Lord! have mercy on us.
Christ! have mercy on us.
Lord! have mercy on us.

Holy Mary!
All ye holy angels and arch-angels!
St. Abel!
All ye choirs of just souls!
St. Abraham!
St. John the Baptist!
All ye holy patriarchs and prophets!
St. Peter!
St. Paul!
St. Andrew!
St. John!
All ye holy apostles and evangelists!
All ye holy disciples of our Lord!
All ye holy innocents!
St. Stephen!
St. Laurence!
All ye holy martyrs!
St. Silvester!
St. Gregory!
St. Augustin!
All ye holy bishops and confessors!
St. Benedict!
St. Francis!
All ye holy monks and hermits!
St. Mary Magdalen!
St. Lucy!
All ye holy Virgins and widows!
} *Pray for us.*

All ye saints of God! *make intercession for us!*
Be merciful unto us, *spare us, O Lord!*
Be merciful unto us, *hear us, O Lord!*

From thy anger,
From the danger of death,
From an unfortunate death,
From the pains of hell,
From all evil,
From the power of the devil,
Through thy nativity,
Through thy cross and passion,
Through thy death and burial,
Through thy glorious resurrection,
Through thy admirable ascension,
} *O Lord, deliver us.*

Through the grace of the Holy Ghost the comforter, *O Lord, deliver us.*
In the day of judgment, *O Lord, deliver us.*
We sinners, *do beseech thee to hear us.*
That thou spare us, *we beseech thee to hear us.*
Lord! have mercy on us.
Christ! have mercy on us.
Lord! have mercy on us.

Let us pray.

May thy clemency vouchsafe, O God! so to confirm thy servants in thy holy grace, that at the hour of their death, the enemy may not prevail against them, but that with thy angels, they may deserve to pass into life everlasting; through our Lord Jesus Christ. *Amen.*

Omnipotent, and most merciful Creator! who, to refresh thy thirsty people in the desert, didst command streams of water to flow from the hardest rocks, draw, we beseech thee, from our dry eyes, and stony hearts, desired tears of perfect compunction, that we may fully detest all sin, and only thirst after the happy and glorious vision of thee, our God, the Father, the Son, and the Holy Ghost. *Amen.*

An act of contrition.

My dear Lord, Jesus Christ, redeemer of the world! Behold prostrate at thy feet, the most unhappy, and the most ungrateful creature on the face of the earth. My God! I have offended thee most grievously, in thoughts, words, and deeds. My heinous crimes fixed thee on the bloody cross. To rescue me from eternal dam-

nation, thou didst agonise three hours on Mount Calvary. But oh! how much am I displeased with myself! How I grieve for having offended thee, a God of infinite goodness, and of infinite charity! I am astonished, and confounded at thy incomprehensible patience, in supporting the most provoking wretch that breathes. From the very bottom of my heart, I detest all my sins; and because I love thee, and will love thee above all things created, I steadfastly purpose, by thy holy grace, never to offend thee more, and to die a thousand deaths, rather than commit one mortal sin. *Amen.*

The stations of the sacred passions.

O MOST sweet Jesus! praying to the Father in the garden, sorrowful even unto death, and sweating in an agony of grief, have mercy on us.

Resp. Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! delivered by the traitor's kiss into the hands of thy enemies, seized and bound like a thief, and abandoned by thy disciples, have mercy on us.

Resp. Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! By the unjust verdict of the Jews, found guilty of death, brought like a malefactor before the tribunal of Pilate, scorned and derided by impious Herod, have mercy on us.

Resp. Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! stripped of thy garments, and most inhumanely scourged at the pillar, have mercy on us.

Resp. Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! crowned with thorns, blindfolded, buffetted, struck with a reed, clothed in derision with a purple garment, and many other ways scorned and reviled, have mercy on us.

Resp. Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! reputed more criminal than Barabbas

the murderer, rejected by the Jews, and condemned to the ignominious death of the cross, have mercy on us.

Resp. Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! loaded with a heavy cross, and led like an innocent lamb to the place of execution, have mercy on us.

Resp. Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! hanging between two thieves, derided, blasphemed, made to taste vinegar and gall, and enduring most horrible torments from the sixth to the ninth hour, have mercy on us.

Resp. Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! dead upon the cross, in the presence of thy holy mother, and wounded in thy side with a spear, whence issued forth water and blood, have mercy on us.

Resp. Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! taken down from the cross, and bathed with the tears of thy most sorrowful mother, have mercy on us.

Resp. Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! torn and bruised all over, thy body bearing the sacred marks of thy five most precious wounds, embalmed with spices, and laid in the sepulchre, have mercy on us.

Resp. Have mercy on us, O Lord! have mercy on us.

Vers. He truly bore our sorrows.

Resp. And he carried our grief.

Let us pray.

O God! who, for the redemption of the world, didst vouchsafe to be born, circumcised, rejected by the Jews, betrayed with a kiss, bound like a malefactor, like an innocent lamb, led to slaughter, ignominiously brought before Annas, Caiphas, Pilate, and Herod, accused by false witnesses, scourged with whips, buffetted, defiled with spittle, crowned with thorns, stripped of thy clothes, fastened to the cross, placed between two thieves; to have vinegar and gall given thee to drink, and

thy side pierced through with a spear: mayest thou, O Lord, by these most grievous pains, which I, though unworthy, do commemorate, and by thy most sacred death, and passion, free me from the pains of hell, and conduct me, whither thy mercy conducted the good thief, crucified with thee, who, together with the Father, and the Holy Ghost, livest and reignest forever. *Amen.*

DEVOUT ADDRESSES TO THE FIVE WOUNDS OF OUR SAVIOUR.

[LET us adore the five most sacred wounds of Christ, our Lord, and each one in particular, with an assured confidence of obtaining all blessings through his passion and death, offered for us to his eternal Father. We will also condole with the most holy Mother of Christ, whose soul was pierced with the sword of grief, standing under the cross of her beloved Son. We will likewise praise and magnify the most blessed Trinity, for so great and incomprehensible a benefit.]

To the wound of the left foot.

MY Lord Jesus Christ! I humbly adore the most sacred wound of thy left foot. I render thee thanks for that cruel pain, suffered with so great love and charity. I feelingly compassionate thy torments, and the excessive grief of thy most afflicted Mother. I humbly beg pardon for all my sins, which I lament more than all imaginable evils, because they offend thee, O infinite goodness! And I resolve never more to sin. O!

bring all sinners with me, to a true conversion, and give them light to discover the heinousness, the enormity, and brutality of a mortal crime.

Our Father.—Hail Mary, &c.

Glory be to the Father, &c.

To the wound of the right foot.

My Lord, Jesus Christ! I humbly adore the most sacred wound of thy right foot. I render thee thanks for that cruel pain, suffered with so great love and charity. I feelingly compassionate thy torments, and the excessive grief of thy most afflicted mother. I supplicate thee to grant me strength against all temptations, and a prompt obedience in the execution of thy divine will. Comfort, O Jesus! all poor, miserable, afflicted, tempted and persecuted persons. Most just Judge, govern those who administer justice, and assist all labourers in the cure of souls, whether amongst Christians or Infidels.

Our Father—Hail Mary—Glory, &c.

To the wound of the left hand.

My Lord, Jesus Christ! I humbly adore the most sacred wound of thy left hand. I render thee thanks for that cruel pain, suffered with so great love and charity. I feelingly compassionate thy torments, and the excessive grief of thy most afflicted mother. By them I petition thee, to deliver me from the pains of hell, and grant me patience and conformity to thy blessed pleasure, in all the contradictions of this present life. I offer

unto thee all my exterior and interior sufferings, in satisfaction for my sins, which have so often deserved eternal torments. I beg thee to pardon all my enemies, and others ill-affected towards me. Bless, O Lord! the sick with patience and health, support, with thy assisting grace, all those who are in agonies, that they may not perish.

Our Father—Hail Mary—Glory be, &c.

To the wound of the right hand.

My Lord, Jesus Christ! I humbly adore the most sacred wound of thy right hand. I render thee thanks for that cruel pain, suffered with so great love and charity. I feelingly compassionate thy torments, and the excessive grief of thy most afflicted mother. I supplicate thee to grant me a firm and resolute will, in all things relating to my salvation. Bless me with final perseverance in grace, to secure the enjoyment of that glory, which was purchased at the price of thy most sacred blood. Grant also, my Jesus! speedy peace and repose to the souls in Purgatory. Cause thy holy servants in this world, to make daily progress in perfection, especially those, who are of this confraternity.

Our Father—Hail Mary—Glory be, &c.

To the wound in the sacred side.

My Lord, Jesus Christ! I humbly adore the most sacred wound in thy blessed side, rendering thanks for the immense love, manifested towards us at the opening of thy inflamed heart. I feelingly condole the affronts, and the excessive grief

of thy most afflicted mother. Grant me pure love, and perfect charity, that loving thee above all things, and all things in thee, my miserable soul, by the assistance of thy holy grace, may be worthy to be breathed out, in the sacred wound of thy blessed side. I humbly beg thee, dear Jesus! to protect thy holy Catholic Church, direct thy governing Vicar upon earth, all ecclesiastical orders, and secular persons, who are instrumental in bringing souls to do their duty. Preserve in thy happy service, all Christian Kings and Princes. Reduce into the way of salvation, all those that are gone astray, whether through malice or ignorance. Bring under thy sweet yoke all infidels, heretics, and other enemies of thy holy name.

Our Father—Hail Mary—Glory be, &c.

Let us pray.

O Lord, Jesus Christ! God of my heart! by those five wounds, which the love of us inflicted on thee, succour thy servants, whom thou hast redeemed with thy precious blood. *Amen.*

Most merciful Redeemer! I humbly beseech thee, by the unspeakable torments, and the immense grief, which thou wast pleased to suffer for me, a contemptible creature, especially when thy divine soul was bitterly separated from thy blessed body, that thou wilt secure my poor soul at the final separation, and comfort me then, as thou didst the good thief, saying to me; this day thou shalt be with me in Paradise. *Amen.*

[LET us have recourse to the ever immaculate Virgin, Mother of God, beseeching her to protect us under the shadow of her wings, until the wrath of God be appeased; and to obtain for us true contrition, and perseverance in the holy grace of her blessed Son. We will also petition for what each one, here present, stands in need of, according to his spiritual or temporal necessities, to the greater glory of God. To merit these favours, we will pray in union with that more than seraphic love, wherewith the dolorous Mother stood under the Cross of bleeding Jesus.]

Stabat Mater dolorosa.

UNDER the world's redeeming wood,
The most afflicted Mother stood,
Mingling her tears with her Son's blood.

As that stream'd down from every part,
Of all his wounds she felt the smart,
What pierced his body, pierced her heart.

Who can with tearless eyes look on,
When such a Mother, such a Son,
Wounded and gasping, does bemoan?

O! worse than Jewish heart that could,
Unmoved, behold the double flood,
Of Mary's tears, and Jesus' blood.

It is our sins, alas!—not his,
For which he bleeds, for which he dies,
In this atoning sacrifice.

When graves did open, rocks were rent,
When nature, and each element,
His torments and his grief resent;

Shall man, the cause of all his pain,
And all his grief, shall sinful man
Alone, insensible remain?

Ah! pious Mother, teach my heart
Of sighs and tears the holy art,
And in thy grief to bear a part.

The sword of grief that did pass through
Thy very soul, O! may it now,
One kind wound on my heart bestow.

Great Queen of sorrows! in thy train,
Let me a mourner's place obtain,
With tears to cleanse all sinful stain.

Refuge of sinners! grant that we
May tread thy steps and let it be
Our sorrow not to grieve with thee.

Oh! may the wounds of thy dear Son,
Our contrite hearts possess alone,
And all terrene affections drown.

May they such impressions make,
That we of suff'ring for his sake,
May joyfully our portion take.

Let us his proper badge put on,
Let's glory in his cross alone,
By which he marks us for his own.

That when the dreadful day shall come,
For ev'ry man to hear his doom,
On his right hand we may find room.

Oh! hear us, Mary! Jesus, hear!
Our humble prayers, secure our fear,
When thou in judgment shalt appear

Now give us sorrow, give us love,
That so prepared we may remove,
When called to the blest seats above. *Amen.*

V. The sword of sorrow has pierced thy soul.
R. That out of many hearts, cogitations may be revealed.

Let us pray.

We beseech thee, O Lord, Jesus Christ! that the blessed Virgin Mary, may effectually intercede for us with thy clemency, both now, and at the hour of our death, she, who at the hour of thy passion, had her most holy soul run through with the sword of sorrow; who livest and reignest with the Father, and the Holy Ghost, one God, world without end. *Amen.*

[Let us say our Father, and Hail Mary, three times, in memory of the three hours, our dear Redeemer hung upon the cross, and apply them to the souls of the departed of this confraternity.]

Our Father, &c.

[Let us also say an Our Father, and a Hail Mary, for such as are in the lamentable state of mortal sin.]

Our Father, &c.

[Let us again say an Our Father, and a Hail Mary, for him or her of this confraternity, that is to die next, that he or she may be prepared, and depart heartily fortified with the holy sacraments of the Church.]

Our Father, &c.

[Let us dispose ourselves by acts of perfect contrition and pure love of God, to receive wor-

tnily the benediction of our Lord and Saviour in the adorable sacrament of the altar.]

Merciful Redeemer, and holy God of infinite patience! great is my confusion to appear in thy divine presence, having so frequently postponed thee, the omnipotent Creator of the universe, to vile and contemptible creatures. I am a miserable worm of the earth, who utterly detest my horrid confidence of sinning in thy most pure sight; I own myself a notorious criminal, and I plead guilty at the bar of thy dread tribunal. Thou mightst have been glorified in thy justice, by suddenly striking me dead, and by condemning me to eternal flames, for base indignities committed against thee. But thou wert pleased to be glorified in the high prerogative of thy mercy, by calling me back to repentance. I abhor all my crimes of thought, word, and deed, not for the hope of reward, or fear of punishment, but for thy own sake, and because thou dost infinitely abominate them. Oh! my God of majesty and mercy! look upon those sacred marks in thy hands, feet and side, which thou retainest in thy glorified body, to plead my pardon. By that tender love, which induced thee to create, redeem and sanctify me, unite the abyss of thy merits, to the abyss of my misery. I declare before thy throne, and before the whole court of heaven, that I freely choose to die here upon my knees, rather than to live any longer, to rob thee of due honour, by one mortal sin. My heart was created for thee, and I love thee more than myself. Every respiration coming from me, especially the last,

when I breathe out my soul, shall be an irrevocable protestation of my pure and sincere love of thy divine Majesty. Sweet Saviour of perishing mankind! who openest thy hand, and fillest every creature with benediction, give me now, such a blessing as thou didst bestow on thy beloved disciples, when ascending in triumph from Mount Olivet, that I may live and die in this happy disposition. *Amen.*

[When this exercise is performed in public, it is terminated by the benediction of the blessed sacrament.]

THE LITANY FOR OBTAINING A GOOD DEATH.

LORD Jesus, gracious God, Father of mercy! I present my self before thee with an humble and contrite heart.—I recommend my last hour, and all that shall follow, into thy hands.

When my immoveable feet will warn me, that my course in this life will soon be finished,

When my eyes, obscured at the approach of death, shall cast their dying looks towards thee,

When my lips, cold and trembling, will pronounce for the last time thy adorable name,

When my pale and livid cheeks, will inspire the beholders with compassion,

When the cold sweat of death will announce my approaching end,

When my ears shall be about to close to every human voice, and open only to hear the irrevocable sentence of thy justice, which shall separate me from the number of the living,

When my imagination, agitated by dark and terrifying phantoms, will be plunged in cruel sadness,

When my mind, troubled at the sight of my iniquities, and by the fear of thy justice, shall contend with the angel of darkness, who would hide thy mercies from me, and cast me into despair,

When my weak heart, overpowered by the pains of sickness, will be seized with the horrors of death,

Merciful Jesus! have pity on me.

When I shall be surrounded by my relatives and friends, lamenting my sad condition, and offering up to thee their supplications in my behalf,

When I shall shed my last tears, the forerunners of my dissolution, receiving them as a tribute of penance,

When I shall have lost the use of my senses, and the whole world shall disappear from my view,

When the last sighs of my heart shall force my soul from my body, accepting them as expressive of a holy impatience to be thine,

When my soul shall be on my lips, departing from this world, and shall leave my body cold and lifeless, accepting the destruction of my being, as a homage paid to thy divine majesty,

When my soul shall appear before thee, and for the first time behold the glory of thy countenance, oh! that it may not be then cast from thee, but that it may be received into the bosom of thy mercy, to sing thy praises forever

Merciful Jesus! have pity on me.

Let us pray.

O God! who condemning us to death, hast concealed from us the moment of its occurrence, grant, that spending all the days of our lives in justice and holiness, we may have the happiness to breathe our last in thy love: through Jesus Christ our Lord.

A PRAYER TO THE FIVE WOUNDS.*

O bountiful and most sweet Jesus! humbly prostrate before thee, I implore and conjure thee,

* A peculiar indulgence has been attached by H. H. P. Pius VII. to the recital of this prayer. For the conditions, see Indulgences.

with all the fervour of my soul, to engrave upon my heart lively sentiments of faith, hope, and charity, a true repentance for my wanderings, and a firm purpose to correct them: whilst with feeling grief, I ponder in spirit the pains of thy five wounds; having in mind these words of the Prophet David: *they have pierced my hands and my feet; they have numbered all my bones.*

THE ADMISSION PRAYER TO JESUS CHRIST.

Jesus, my God and Saviour! sacrificed on the altar of the cross for the redemption of mankind; I, *N.* though most unworthy, yet confiding in thy infinite mercy, and moved by an earnest desire and tender devotion towards thy adorable sufferings and life-giving death, to dedicate myself as a perpetual offering to thy divine majesty, in the pious *association* of thy painful *agony* and thy blessed Mother grieving under the cross. I most humbly beseech thee, by the separation of thy divine soul from thy sacred body, that I, and all the *Associates*, both now and at the hour of our death, may obtain full remission of our sins, and, being fortified with the sacraments of thy holy church, may with thee and by thee triumph over the devi. and death. *Amen.*

To the blessed Virgin.

Mother of God, Mother of mercy! I beseech thee by that cruel sword of sorrow, which pierced thy afflicted soul, when standing under the cross

of thy beloved *Son*, thou didst see him die for my salvation, that thou wilt please to be favourable to me, both now, and at the last period of my mortal life. Permit not, O great comforter of sinners! that it ever should be said, thou hast left a soul in extreme necessity, which had recourse to thee: but vouchsafe to look on me, and all *Associates*, with those eyes of tender compassion, with which thou didst behold Jesus Christ, when expiring on *Mount Calvary*, that with thee, we may praise him, the *Father*, and the *Holy Ghost*, for all eternity. *Amen.*

To St. Joseph.

Glorious *St. Joseph*, who was so happy as to quit the earth in the divine arms of *Jesus* thy *God*, and *Mary* thy immaculate Spouse; come, I beseech thee, to succour me, and all Associates, both now, and when dreadful death shall terminate our temporal lives. Beg for us, that dying to the world and ourselves, we may live wholly to Christ, and when the happy hour of our dissolution draws near, defend us from the furious attacks of the infernal enemy; that being secured from all sin, we may breathe out our souls joyfully, with our lips upon the cross. *Amen.*

To the good Angel.

My most dear and blessed *Angel*, guardian of my soul and body, whom God has appointed to watch over me at the hour of death; with profound grief for my former ingratitude, I kneel be-

fore thee, offering an inviolable tender of future service. I beg a favour, which thou earnestly desirest to bestow on me, that thou wilt comfort and protect me, both now and in my agony, and likewise all others who associate themselves for this end. Vouchsafe to hear me, since thou lovest me; fortify me in the combat, being thereon that my salvation depends; conduct me to Heaven, for which thou art deputed my guide. *Amen.*

A SHORT AND DAILY EXERCISE FOR THE SUFFERING SOULS IN PURGATORY:

TO WHICH IS ADDED, A SHORT PETITION FOR THOSE WHO ARE IN THE AGONY OF DEATH.

(This may be used after Night Prayers.)

Sunday.

O Lord Jesus Christ! I humbly beg of you by the precious blood you spilt in the Garden of Olives, that you will give your blessing to those, who are in their Agony, and that you will deliver the poor souls from Purgatory, but especially that which is *the most abandoned.* Conduct it to your glory, where it will praise and bless you forever and ever. *Amen.*

Our Father, Hail Mary, and *De Profundis.*

Monday.

O Lord Jesus Christ! I humbly beg of you by the precious blood you spilt during your cruel whipping at the Pillar, that you will give your

blessing to those, who are in their Agony, and that you will deliver the poor souls from Purgatory, but especially that which is nearest to *its deliverance.* Conduct it to your glory, where it will praise and bless you forever and ever. *Amen.*

Our Father, &c.

Tuesday.

O Lord Jesus Christ! I humbly beg of you by the precious blood you spilt at your crowning with Thorns, that you will give your blessing to those, who are in their Agony, and that you will deliver the poor souls from Purgatory, but especially that which *suffers the most.* Conduct it to your glory, where it will praise and bless you forever and ever. *Amen.*

Our Father, &c.

Wednesday.

O Lord Jesus Christ! I humbly beg of you by the precious blood you spilt along the streets of Jerusalem, carrying your cross upon your sacred shoulders, that you will give your blessing to those, who are in their Agony, and that you will deliver the poor souls from Purgatory, but especially that which is *the richest in merits.* Conduct it to your glory, where it will praise and bless you forever and ever. *Amen.*

Our Father, &c.

Thursday.

O Lord Jesus Christ! I humbly beg of you by your precious body and blood, which you gave to

your Apostles at your last Supper, the eve of your Passion, that you would give your blessing to those, who are in their Agony, and that you will deliver the poor souls from Purgatory, but especially that which whilst in this world, was *most devout to the blessed Sacrament of the Altar.* Conduct it to your glory, where it will praise and bless you forever and ever. *Amen.*

Our Father, &c.

Friday.

O Lord Jesus Christ! I humbly beg of you by the precious blood you spilt on the Cross on the day of your Crucifixion, that you will give your blessing to those, who are in their Agony, and that you will deliver the poor souls from Purgatory, but especially that which I have *the greatest obligations to.* Conduct it to your glory, where it will praise and bless you forever and ever. *Amen.*

Our Father, &c.

Saturday.

O Lord Jesus Christ! I humbly beg of you by the precious blood, which flowed from your blessed side, that you will give your blessing to those, who are in their Agony, and that you will deliver the poor souls from Purgatory, but especially that which is most *dear to your blessed Mother.* Conduct it to your glory, where it will praise and bless you forever and ever. *Amen.*

Our Father, &c.

The Prayer after the De Profundis.

O God, the Creator and Redeemer of all the faithful! grant to the souls of thy servants departed, *but especially to that dear soul which I pray for to-day*, the remission of all their sins, that through the help of pious supplications, they may obtain the pardon, which they have always been desirous of, who livest and reignest world without end. *Amen.*

SUBJECTS FOR MEDITATIONS, FOR EVERY DAY IN THE WEEK.

With desolation is all the land made desolate, because there is none that considereth in his *heart.* Jeremiah, ch. xii. v. 11.

Sunday.

1*st. Point.* We must all die, and quit all we take content in.

2*d. Point.* Our best friends will abandon us, and leave us nothing but a winding-sheet.

3*d. Point.* Therefore quit all affections to creatures before they quit you.

Monday.

1. Death is certain, the time and manner uncertain, whether by a long disease or some unexpected accident.
2. The Son of Man will come at an hour we little expect.
3. Be therefore ready every moment, seeing you may die every moment.

Tuesday.

1. You can only die once, and if you die ill, the loss is irreparable.

2. If any one from hell could return to life, how would he prepare for death!

3. Let the misery of another be your instruction.

Wednesday.

1. Death is often nearer than you imagine, and many who have promised themselves a long life, have been cut off.

2. Are you so ready, that if death comes, it will be no surprise?

3. Do not live in such a state in which you dare not die.

Thursday

1. Learn every day the art of dying well.

2. Defer not doing penance till the hour of death.

3. At that time the pains of your body and anguish of your mind will take up all your thoughts.

Friday.

1. Live as you intend to die, for you will die as you live.

2. If you forget God in your life time, you will be forgotten in the hour of your death.

3. The death of the wicked is miserable, the death of the just is precious in the sight of God.

Saturday

1. Consider what will most affright you at the hour of death, the sins you have committed, the doubtful state of your soul, and the thought of eternity.

2. O death, how bitter is thy memory to a man that hath peace in his riches.

3. Quit therefore all affection to temporal felicity.

INSTRUCTIONS FOR MEDITATIONS.

The wise man will give his heart to resort early to the Lord who made him, and he will pray in the sight of the Most High. Eccles. xxxix. 6.

THE great misfortune of a soul's not making any progress in the way of a spiritual life, proceeds mostly from a general neglect of meditation. Whosoever therefore is desirous to promote the interest of his eternal welfare, must resolve to exercise himself every day in mental prayer, or meditation; that he may the better perform this holy exercise, I will here lay down a few short instructions.

In the first place, you must put yourself in the presence of God, by a lively act of faith. 2. Adore him thus present with most profound humility. Offer yourself wholly to him with all the sincerity of your heart, and beg of him to give light to your understanding, that you may know and penetrate those truths you are about to meditate upon, and strengthen your will, that you may readily embrace them. This is what we call preparation prayer.

In the second place, with your understanding you must ponder very attentively the words of each point of your meditation, and minutely consider whatsoever is proposed to you in every point. 2. Examine whether the tenor of life you have hitherto led, has been conformable to that truth or maxim you are meditating upon; and endeavour to convince yourself of the said truth, and to imprint it deeply in your mind. 3. Reflect upon the present state of your life, and see if you frequently fail against the maxim proposed unto you, and what are the occasions of your failures, endeavouring with great attention to discover the root of the evil, that you may pluck it up. In these exercises of the understanding, viz. apprehending, judging, and discoursing, meditation is properly said to consist.

In the third place, you must pass to the affections of the will, with a thorough detestation and a lively sense of all the faults of your life past. 2. Make a firm purpose, to put in practice for the future, all that you shall understand in your meditation to be your duty to do. 3. End your prayer with a colloquy full of affection, either to the most blessed Trinity, or to Jesus Christ, to the blessed Virgin, your angel guardian, and your holy patrons; repeating acts of the love of God, of humility,

of resignation, of oblation, of thanksgiving, of protestations, of petitioning some favour, and the like. These colloquies are the last part of mental prayer.

Do this, and thou shalt live. Luke x. 28.

PREPARATORY PRAYER, TO BE SAID BEFORE MEDITATION.

O Holy Trinity, one God! most meek, most patient, most merciful! in whose sight I now lie prostrate; I will speak to thee, O Lord; I, who am but dust and ashes, and as earth without water to thee; I acknowledge myself unworthy of thy sight, on account of my innumerable sins, for which I now most sincerely grieve. I am nothing, I can do nothing, of myself, but every thing in thee. I commit myself entirely into your hands; do with me as you wish, and know to be best, only never permit me to be deprived of your grace. I desire your pleasure alone, not my comfort; therefore illuminate and inflame me, that I may glorify and thank you. You order me to pray attentively and devoutly; grant, then, what you command, and command what you please, my God and my all; and I not only beg this for myself, but for all those who are to pray with me, through the merits of Jesus Christ, the most blessed Virgin Mary, my angel guardian, patrons, &c.

A Prayer to the most blessed Trinity.

O Holy Father! replenish my memory with holy thoughts, and grant that I may fulfil them with constancy.

O holy begotten Son! illuminate my understanding with the light of thy celestial truths, and grant that I may understand them.

Divine Spirit! inflame my heart with thy fervent affections, and cherish them so that I may never grow torpid, but become more and more inflamed.

Now, especially, I beseech you, O dear Redeemer, shower down your blessings upon me.

MEDITATION.

CONSIDER, 1st. What is the point of the meditation?
2d. What is to be considered in it?
3d. What practical doctrine can be concluded?
4th. What motives impel to make them?
5th. How this doctrine has been hitherto observed?
6th. What in particular is to be drawn from it?
7th. What can hinder the resolutions taken?
8th. What impediment is to be removed?
9th. What means are to be taken to effect them?

Reflection after meditation.

CONSIDER, 1st. Whether the prayer was begun by putting yourself in the divine presence, and whether the preludes were made?

2d. Whether in discussing a verity of faith, the right method and order have been observed?

3d. Whether you have seriously applied yourself to the meditation during the whole time?

4. Whether you gave more time to the discussions of the understanding, than to the pious motions of the will?

5th. Whether you have had distractions;—how long; and what was the cause?

If all succeed well, give thanks to God; but if ill, grieve and resolve to amend.

THE PRAYERS OF ST. BRIDGET,

To be said in honour of the sacred wounds of our blessed Saviour.

O MOST benign Lord Jesus Christ, eternal happiness of those who love thee, joy above desire, firm hope of the hopeless, solace of the sorrowful, and most merciful lover of all penitential sinners ; who hast said, *Thy delight is to be with the sons of men*, for the love of whom thou didst assume human nature in the fulness of time ; remember, most holy Lord Jesus, all those sharp sorrows which then pierced thy sacred soul, from the first instant of thy incarnation until thy time of thy solitary passion, pre-ordained from all eternity ; remember, O most amiable Saviour, all those bitter anguishes thou didst suffer, when at thy last supper thou didst wash the feet of thy disciples, didst feed them with the sacred banquet of thy precious body and blood, and most sweetly comforting them, didst foretell them thy ensuing passion ; after which, going to *Mount Olivet*, thou saidst, *My soul is sorrowful unto death ;* remember, I beseech thee, O most benign Saviour, the bitter grief and anguish which thy sacred soul did suffer, when praying three several times to thy heavenly Father, thou didst sweat water and blood, thou wert betrayed by thy own disciple, apprehended by thy people, accused by false witnesses, unjustly judged by three judges, and in thy elected city, in the Paschal solemnity, in the flourishing age of thy youth, wert wrongfully condemned, bound, beaten, spurned, spit upon, stripped of thy own garments, and clothed with others in scorn; wert blind-folded, buffetted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable torments, pains, and injuries. O merciful Lord Jesus, by the memory and merit of all these bitter pains and anguishes before thy expiration on the cross, vouchsafe to grant me before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and plenary remission of all my sins. *Amen.*

O most gracious Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

II.

O MOST merciful Lord Jesus, true joy of angels, and the

light of the world, remember, I beseech thee, that grief and sorrow which thou didst suffer, when thy cruel enemies, like fierce lions, with furious and dreadful looks, compassing thee round about, did pull off thy hair, spit upon thy sacred face, tear, beat, and buffet thee, and with all manner of unheard-of injuries, outrages, and torments, did most cruelly and basely blaspheme, scorn, and affront thee: O most merciful Lord Jesus, by all those most barbarous and inhuman outrages which thou didst suffer, vouchsafe to deliver me from all my enemies, visible, and invisible; that protected under the shadow of thy wings, I may safely arrive at the port of eternal glory. *Amen.*

O most gracious Lord Jesus Christ, be propitious to me a sinner. Pater Noster. Ave Maria.

III.

O MOST merciful Lord Jesus, omnipotent Creator of the world, and Redeemer of mankind, who containest both heaven and earth in thy hands, and whose immensity no bounds can limit; remember, I beseech thee, the bitter pains and anguishes which thou didst endure, when the perfidious Jews pierced thy delicate and tender hands and feet, with most rough and blunt nails, stretching them forth so violently with cords, to the holes which they had made in the cross; thus they heaped dolour upon dolour, most cruelly disjointing all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O merciful sweet Jesus, by the memory of all these thy pains and torments on the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbour. Amen.

O most merciful Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

IV.

O MY merciful Lord Jesus, heavenly physician of human nature, and eternal king, remember, I beseech thee, all those bitter pains and torments which thou didst endure in thy sacred womb, who being suspended by nails on the cross, with all thy precious body rent and torn, all thy bones being so disjointed that not one remained in its right place, not having from the crown of thy head unto the soles of thy feet, any part left whole; so that no dolour could be compared to thine; at which time being unmindful of thy own torments, thou didst mercifully pray to thy heavenly Father for thy cruel enemies, saying, 'Father,

forgive them, for they know not what they do !' O most meek and merciful Lord Jesus, by this thy admirable benignity, goodness, love, and mercy, and by all thy bitter pains and torments, grant that the memory of thy dolorous passion, may be to me a most powerful protection, both of soul and body, against all the deceits, temptations, and molestations of the devil, my cruel enemy. Amen.

O most merciful Lord Jesus, be propitious to me a sinner.

V.

O MOST benign Lord Jesus, mirror of eternal brightness, and wisdom of the omnipotent Father, remember the bitter grief and sorrow thy sacred soul did feel, when beholding in the clear mirror of thy divine prescience, the predestination of thy elect, who through the merits of thy most wholesome passion, were to be saved, and the reprobation of the wicked, who for their ingratitude were to be damned, and the abyss of thy immense mercy by which thou didst commiserate and shed tears for us miserable, lost, and forlorn sinners, and chiefly by that mercy which thou didst show to the thief upon the cross, saying to him, *this day* thou shalt be with me in Paradise. I beseech thee, O most clement Lord Jesus, my Lord and my God, to show the like mercy unto me, now and at the hour of my death. Amen.

O most merciful Lord Jesus, be merciful unto me a sinner. Pater Noster. Ave Maria.

VI.

O MOST benign Lord Jesus, omnipotent king of heaven and earth, remember the bitter grief and sorrow thy sacred soul did suffer, when being forsaken of thy friends and acquaintance, thou didst hang naked, rent, and torn, upon the cross; few remained to comfort or compassionate thee, but the glorious Virgin *Mary*, thy mother, who standing under the Cross, in the bitterness of her soul accompanied thee in all thy torments; unto whom thou didst commend thy beloved disciple, St. *John* in thy place, saying unto her, *Woman behold thy Son;* and after to thy disciple, *Behold thy Mother.* O most benign Lord Jesus, by that sword of sorrow which did then transpierce her sacred soul, and by the tender love and compassion wherewith thou didst behold the grief and anguish of thy sorrowful

mother, have pity and compassion on me, I beseech thee, my dearest Lord, and mercifully help, comfort, succour, and assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporal. *Amen.*

O most merciful Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

VII.

O MOST merciful Lord Jesus, crown of joy, treasure of felicity, sweet source of consolation, and unexhausted fountain of mercy, who hanging upon the cross, out of the most inflamed desire thou hadst of the salvation of our souls, saidst, *I thirst, viz.* for the redemption of mankind; O good Lord, by this thy ardent charity, inflame our hearts with thy holy love, enkindle our desires to accomplish diligently all good works, and wholly extinguish the heat of all evil concupiscence and worldly affections in me. Amen.

O most merciful Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria

VIII.

O MOST merciful Lord Jesus, true light of those that believe in thee, comfort of hearts, and sovereign solace of all the faithful souls, by that bitter gall and vinegar thou didst taste for us upon the cross at the hour of thy death; grant to us, miserable sinners, grace worthily to receive frequently, and particularly at the hour of our death, thy most precious body and blood, that by the virtue of this divine banquet, and all other salutary sacraments, we may be preserved from all evils, sins, and punishments, and, replenished with all joy, securely appear in thy divine presence. Amen.

O most merciful Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

IX.

O MOST merciful Lord Jesus, true God and man, remember, I beseech thee, those excessive pains and anguishes thou didst endure for us upon the cross, when through the bitterness of death, and the impious blasphemies, derisions, scorns, and reproaches of the Jews, with a loud voice and weeping eyes, thou didst cry to thy heavenly Father, with this sad complaint,

Eloi, Eloi, lamma sabachthani? that is to say, *My God, my God, why hast thou forsaken me?* O most merciful Lord Jesus, by thy bitter torment, sorrow, grief, and anguish, vouchsafe, I beseech thee, to have pity on me, and succour me in all my sorrows, sufferances, and tribulations, and particularly at the hour of my death: O then my gracious Lord and my God, vouchsafe to assist and succour me, and not forsake me, I beseech thee. Amen.

O most gracious Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

X.

O most sacred Lord Jesus, *Alpha* and *Omega*, the beginning and end of all things, and mirror of all virtues, remember how from the crown of thy head to thy feet, thou wert immerged in the deluge of thy dolorous passion, for the love of us vile sinners. O most benign Lord Jesus, by the numberless multitude of thy sacred wounds, take from me the love of the world, and teach me by a true and perfect charity, always to keep thy holy laws and commandments. Amen.

O most meek Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

XI.

O most benign Lord Jesus, sovereign goodness, eternal beatitude of thy saints, and most profound abyss of mercy, by thy deep and dolorous wounds, which did not only transpierce thy sacred flesh, but even thy bowels, and the marrow of thy bones, be merciful to me a miserable sinner, who now am drowned in my sins and iniquities, and hide me in thy sacred wounds from the face of thy wrath, until thy indignation be past and appeased. Amen.

O most humble Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

XII.

O most meek Lord Jesus, mirror of all virtues, pledge of unity, and bond of charity; remember the innumerable multitude of all those painful wounds wherewith thou wert covered from head to foot, all thy holy body most cruelly rent and torn by the impious and most dreadful dolours thou didst endure for

us vile sinners; O most gracious Lord, engrave these thy dolours deeply in my heart, that in them I may always read thy love and anguish; so that the memory of thy painful passion may daily be renewed in me, and my love increased towards thee, and I remain perpetually thankful to thy immense charity to the last period of my life, until I come to enjoy thee, my only dear Lord, and most desired treasure, abounding with all joy and felicity, which through thy goodness be pleased to grant, O most meek Lord Jesus. Amen.

O most gracious Lord Jesus Christ, be propitious to me a sinner. Pater Noster. Ave Maria.

XIII.

O MOST holy Lord Jesus, most victorious, invincible, triumphant, and immortal king, remember, I beseech thee, all the bitter pains and anguishes thou didst endure, when all the forces of thy heart and body failing, bowing down thy sacred head, thou saidst, *It is consummated;* O most patient Lord, by these thy dying dolours, have mercy on me at my last passage, when my heart and soul shall be in anguish and anxiety. Amen.

O most patient Lord Jesus Christ, be propitious to me a sinner. Pater Noster. Ave Maria.

XIV.

O most benign Jesus, only begotten Son of the eternal Father, figure of his substance, splendour of his glory; remember that most earnest recommendation wherewith thou didst commend thy most sacred soul to thy omnipotent Father upon the cross, saying, *Father, into thy hands I commend my spirit*; at which time thou didst hang nailed upon a cross, and thy most holy body all over wounded, rent, and torn, pouring forth streams of thy most precious blood, with thy face pale and wan, thy head crowned with thorns, thy arms extended, thy hands nailed, thy veins broken, thy bones disjointed, thy bowels of mercy opened, thy eyes weeping and obscured, thy voice failing, thy breast thirsting, and thy whole heart broken. O my most merciful Lord, unto all these cruel pains and torments didst thou deliver thy most sacred, innocent, tender, pure, and precious body, for the redemption of us most wretched, vile, and miserable sinners, and in this manner renderedst thy precious soul to thy celestial Father: by which most precious and innocent

death of thine, and by the virtue of thy holy cross, I beseech thee, O Father of mercy, and omnipotent king of glory, to give me grace to resist the world, the flesh, and the devil, that being dead to all terrestrial things, I may live to thee alone, and have the happiness to be received by thee at my last passage, when this my miserable exile shall be ended. Amen.

O most pious Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

XV.

O MOST benign Lord Jesus, most flourishing, true, and faithful vine, remember the superabundant effusion of thy precious blood, which thou didst pour forth so plentifully from all parts of thy sacred body, like a cluster of pressed grapes, when thou thyself alone didst tread the wine-press on the cross, and out of thy pierced side didst give us water and wine to drink, not leaving ss much as one drop; and all this to save us from damnation. O most benign Lord Jesus, by this most liberal effusion of thy precious blood, by thy bitter death and passion, and all thy sacred wounds, vouchsafe to wound my heart with that tender love wherewith the holy neart of thy most blessed mother was wounded under the cross, that tears of love and penance may be my bread, day and night; and convert me wholly to thee, that thy heart may be my perpetual habitation, my conversation pleasing and acceptable to thy divine majesty, and at the end of my life so laudable, that having finished this mortal pilgrimage, I may be admitted into immortal glory, to praise and glorify thee, my sovereign Lord, in the blessed society of thy holy angels and saints, to all eternity. Amen.

O most gracious Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

O most merciful Lord Jesus Christ, Son of the living God, vouchsafe to receive these prayers, in union of that most excellent love, wherewith thou didst suffer all the wounds of thy most precious body, and be merciful to me thy poor and unworthy servant, and all sinners, with all faithful sculs both living and dead, graciously granting to us all, mercy, grace, remission o. sins, and life everlasting. Amen.

A Prayer for renewing the promises made unto God in Baptism.

I am a Christian, I am therefore in the number of thy children, O my God, a disciple of Jesus Christ, and a member of the church thy spouse. I was born in sin, subject to thy wrath; but, out of thy infinite goodness, thou hast made me to be born again in water and the Holy Ghost, and regenerated with Jesus Christ in baptism: thou hast given me the new life of grace, hope, and the efficacious means of obtaining eternal glory. Thou hast not done this favour to all nations; but granting the same unto me without any merit, thou hast, by thy infinite mercy, received me into thy favour. I return thee thanks for it, O my God, esteeming baptism and the quality of a Christian more than all the honours and advantages of the world that can be known or possessed upon earth.

Alas! I have not lived as such a glorious quality required. O my Father, if I dare presume to call thee so, I have sinned against heaven, and against thee, and am not any more worthy to be called thy child. O Lord, forget the ignorances and sins of my youth. O how much I am grieved for having offended thee! O how much I desire to love thee, to serve thee, and to be thankful and acceptable to thee, during the whole course of my life! I ought to have always done so hitherto. O my God, I begin too late to do it, but I begin sincerely and from my heart, and I will continue so to do by the assistance of thy grace.

Therefore I ratify in thy presence, and renew the promises made for me, and the engagements which my Sponsors contracted in my name at my baptism.

I renounce the devil, and I will not any more follow him with sinners, his ministers: I abandon forever his party, and submit myself in every thing to the sweet law of Jesus. I renounce the pomps of the devil, that is, the maxims and vanities of the world. Never more shall I reckon those happy who possess riches and honours, and feed themselves with pleasures and joys of the world; and however poor I may be, I shall always esteem myself rich, if I shall fear thee, my God, by forsaking all sin and doing good, as I ought. I renounce all the works of the devil; all lying, of which he is the father; pride, hatred, envy, and every other sin, detesting them altogether: I beg of thee thy necessary grace never more to offend thee.

I believe, O Lord, increase my faith: I firmly believe all the articles which the holy Catholic Church believes and teaches, in the communion of which I will live and die. I most firmly resolve to observe all the commandments of thy holy law. I love thee, and I will love thee with all my heart, with all my soul, with all my mind, and with all my strength. I love, and will love my neighbour as myself, for the love of thee. Watch over me, O my God, never permit me to fail in the promises I have made to thee, and give me thy holy grace to observe them. This I beg of

thee for the sake of Jesus Christ, thy Son, and my Redeemer.

Prayer for our Friends.

O God of goodness! what a happiness for me to have a friend, who is united with me in a holy friendship, and loves me truly and with a heartfelt affection. A friend who shares my joys and sorrows,—to whom I can say all that I feel, whom I am bound to love and value, who by his close union with thee, my God, and by his virtuous conduct and conversation, teaches me the true value of life, and is united with me in the earnest endeavour to attain to that life which will never end. Preserve him to me, O Lord, for my edification; let us have but one thought, one will, one inclination,—namely, to please thee. All our endeavours are for the improvement of our lives, we are not united by the desire of transitory pleasures, but by real affection; and this is to us a foretaste of pure and heavenly joys. Preserve this friend of my heart, enlighten him for the performance of every duty,—strengthen the foundations of his faith, strengthen him in the power of thy might, and may he remain steadfast in piety and virtue. Keep him far from error, O Lord! and grant me light and discretion, to warn him when he appears to go astray. Preserve him also for me, when I am in danger of falling,—and how easily do I fall, poor, weak and mortal that I am! Give him then thy tender love for me; that he may stretch out to me his brotherly hand, and bring me back to

thee. Let us always be united in holy friendship, and become wiser, more virtuous and more perfect,—let all flattery be far from both ; let us both be honourable, open and sincere. Let nothing dissolve the bands of our friendship. In joy and sorrow, unite us ever more and more closely. And when at length I am called away by death, and he is separated from me, then let us, still united in spirit by love, pray for each other,—let him happily finish his course,—crown him in a better world with joy and glory,—and after my mortal course is run, lead me to him, where united again for ever, we may praise and adore thee our God in the land of peace and everlasting repose. *Amen.*

Prayer for our Enemies.

To merit thy approbation, O God! and to prove by actions that I am a christian, and desire to lead a life of virtue, I must sweetly and freely forgive my enemy, who is even bent on afflicting and oppressing me. If it afflicts me to be hated by him ; still I will cry out to thee with my whole soul : O Lord ! forgive him, for he knows not what he does. Let him as a man and a christian remain ever dear to me ; I will never give him uneasiness. O God ! full of patience and forbearance, who lettest thy sun shine and rain fall upon the good and the wicked, give him also thy benediction. Truly I should be unworthy of thy mercy and grace, which thou so lovingly bestowest upon me, if I did not forgive my enemy with

a willing and cheerful heart. Let all hatred and revenge be far from my heart, I will give pleasure to my enemy by acts of kindness, and by these, endeavour to gain him. I never wish him evil. And should this my friendly conduct bring him over to me again, I will willingly offer him the hand of peace, and will give it to him with brotherly affection, free from all art and dissimulation. So doing, I shall have no cause to fear at thy judgment, and with lively confidence I may hope to enjoy thy love, and remember with consolation the assurance of thy divine Son: forgive, —and you shall be forgiven. *Amen.*

Prayer for Fidelity to our Vocation.

O MY God! thy holy will calls all to an active and useful life, and to such a life thou hast united substantial advantages and manifold delights. I will faithfully follow my vocation, far from all disgraceful idleness!—I will never consider the duties of industry as an oppressive burden. No, they are to me the means and the sure way to arrive at greater perfection. Yes, O God! I reverence thy wise and good regulations throughout the world. I feel and acknowledge how strongly they oblige me to industry and fidelity to the duties of my vocation. O that I may never forget these duties, and ever faithfully discharge them! All my abilities and powers, all my gifts and talents are favours of thy goodness, which thou hast intrusted to me to be conscientiously employed. I must one day give an account to

thee for them. Thou hast directed me in this world to this state of life, and given me certain occupations for the good of thy children upon earth. O that I may worthily correspond with thy appointment, and thereby promote the good of others. I have manifold obligations towards my fellow-men. I cannot dispense with their help and support, and I daily receive services from them. I will return these good offices, and endeavour all I can, by diligence and fidelity, to become useful to them in my condition and calling. Still I am but an instrument in the hand of thy divine providence, to contribute as an individual creature to the great work of the happiness of mankind; and the more faithfully I labour in my vocation, the more indefatigably do I do that good, which I can and ought to do in my sphere of action, the more have I reason to rejoice, and cherish in my soul the consoling testimony that I am fulfilling on earth thy most holy will. O God! thou workest from eternity to eternity; thy power is unlimited, and its productions immense; and all that thou dost, is and produces life, joy and happiness. O may I by the best and most diligent use of all that I am, have and can, become more and more like to thee, my heavenly Father, and by christian industry and unwearied fidelity to my vocation on earth, prepare myself for higher and more important occupations, which thou wilt give me one day in a better life, through thy beloved Son, Jesus Christ. *Amen*

Prayer for Young Women.

O God! I am thy child, and I can work out my salvation only by loving thee with my whole heart. Make me in all things like to thee. Watch over me in soul and body. In all things my sole endeavour shall be to please thee. I will ever keep myself from pride and all self-seeking. Let modesty be my ornament, and virtue my beauty. I will faithfully perform in meekness and silence the daily labours which thou hast imposed upon me. I will praise thee in filial humility of heart, I will never despise my neighbour, I will labour with unceasing exertion for my advancement in virtue. I will carefully guard my youthful heart from all love of idleness. Studied pomp, unnecessary and idle show are all displeasing to thee. For thy holy will is that I should clothe myself with modesty and retirement. In my solitary hours I will raise up my mind with heartfelt joy to thee, my God;—I will think of the transitory nature of all earthly things, and often repeat to my heart that impressive truth: death will deprive thee of all; but it will give thee all if thou spendest thy life in the practice of piety. I will never squander away the precious time of my life in empty trifling, my only endeavour shall be to spend it profitably. May my eyes never enkindle an impure flame in my heart, and may no unbecoming levity disgrace my conversation. Let innocence and a good irreproachable calling be ever my glorv. I will arm my looks with

wholesome severity, whenever my innocence is threatened by any danger. I will avoid all company which is in any way dangerous, and, with christian joy, fly from the wanton pleasures of the world, as dangerous to my salvation. Let me find pious friends, who may all be of one pure heart, and with these unite me in innocence. Let me rejoice in the company of those, by whose example I may become pure and mild, and possess true joy of soul, that I may hereafter enjoy for ever thy everlasting society in heaven,—thy beloved Son Jesus Christ,—the blessed Virgin Mary, and all thy beloved saints. *Amen.*

THE

SEVEN PENITENTIAL PSALMS,

Proper to be said on Fasting Days, and other Penitential Times.

ANTHEM.

REMEMBER not, O Lord, our offences, nor those of our parents; neither take thou vengeance on our sins.

PSALM VI.—*Domine, ne in furore.*

The Psalmist prays to be healed from sickness, and implores pardon for his sins. After obtaining his request, he exults over his enemies.

O LORD, rebuke me not in thy indignation; nor chastise me in thy wrath.

Take pity on me, O Lord, for I am weak; heal me, O Lord, for all my bones are shaken.

And my soul is troubled exceedingly; but thou, O Lord, how long?

Return, O Lord, and deliver my soul: O save me for thy mercies' sake.

For in death there is none that is mindful of thee: and who shall confess to thee in Hell?

I have tired myself with my groanings: every night I will wash my bed; I will water my couch with my tears.

My eye is disturbed with rage: I am grown old amidst all mine enemies.

Depart from me, all ye that work iniquity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord hath received my prayer.

Let all my enemies be ashamed, and very much troubled: let them be turned back and put to shame very speedily.

Glory be to the Father, &c.

PSALM XXXI.—*Beati quorum.*

The Psalmist declares all those happy whose sins are forgiven, and, from his own example, and that of the saints, exhorts all to seek this beatitude and to avoid brutal obstinacy. Rewards and punishments are proposed.

BLESSED are they whose iniquities are forgiven: and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin: and in whose soul there is no guile.

Because I was silent, my bones grew old: whilst I cried all the day.

For day and night thy hand was heavy upon me: I am covered in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee: and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord: and thou hast forgiven the impiety of my sin.

For this shall every one that is holy pray to thee: in a seasonable time.

Yet, in the deluge of many waters: they shall not approach him.

Thou art my refuge from the tribulation which hath surrounded me: my Joy, deliver me from them that encompass me.

I will give thee understanding, and I will instruct thee in the way in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and mule: that have no understanding.

With bit and bridle bind fast their jaws: who do not approach thee.

Many are the scourges of the sinner: but mercy shall encompass him that hopeth in the Lord.

Be joyful in the Lord, and rejoice, ye just: and glory, all ye upright of heart.

Glory, &c.

PSALM XXXVII.—*Domine, ne in furore.*

The Psalmist, in sickness, and neglected by his friends, begs of God to pardon his sins, and to assist and heal him.

O LORD, rebuke me not in thy indignation: nor chastise me in thy wrath.

For thy arrows are fastened in me: and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace in my bones, because of my sins.

For my iniquities are gone over my head: and, as a weighty burden, are become heavy upon me.

My sores are putrified and corrupted. because of my foolishness.

I am become miserable, and am bowed down even to the end: I walked sorrowful all the day,

For my loins are filled with illusions: and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roared in the groaning of my heart.

O Lord, my desire is before thee: and my sighing is not hid from thee.

My heart is troubled, my strength hath left me: and the light of mine eyes itself is not with me.

My friends and my neighbours have drawn near: and stood up against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me, spoke vain things: and studied deceits all the day long.

But I, as one deaf, did not hear: and as one dumb, that opened not his mouth.

And I became as a man that heareth not: and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped; thou wilt hear me, O Lord, my God.

For I said, lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am prepared for scourges: and my sorrow is always in my sight.

For I will declare my iniquity: and I will think of my sin.

But my enemies live, and are become stronger than I. and they are multiplied who hate me unjustly.

And they that return evil for good have detracted me: because I followed goodness.

Forsake me not, O Lord my God: depart not thou from me.

Come unto my aid, O Lord; the God of my salvation:

Glory, &c.

PSALM I.—*Miserere.*

The Psalmist begs pardon for the sins of adultery and murder, not through the Mosaic sacrifices, but through Christ, who was to come and establish his Church, and by his Sacrifice appease the injured justice of God.

HAVE mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies, blot out mine iniquity.

Wash me yet more and more from my iniquity: and cleanse me from my sin.

Because I know my iniquity: and my sin is always before me.

Against thee only have I sinned, and done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities; and in sins hath my mother conceived me.

For behold thou hast loved truth: the secret and hidden things of thy wisdom thou hast made known to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that are humbled shall rejoice.

Turn away thy face from my sins: and blot out all mine iniquities.

Create in me a clean heart, O God: and renew an upright spirit within my bowels.

Cast me not away from thy face: and take not thy holy spirit from me.

Restore unto me the joy of thy salvation: and confirm me with a perfect spirit.

I will teach thy ways to the unjust: and sinners shall be converted to thee.

Deliver me from blood, O God, the God of my salvation; and my tongue shall extol thy justice.

Thou, O Lord, wilt open my lips; and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, verily I had given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon thine altar.

Glory, &c.

PSALM CI.—*Domine, exaudi.*

The Psalmist begs for mercy upon Sion, that he

will raise out of it his Church, to which kings and people may come and praise God. A prayer of the poor man when he was anxious, and poured out his supplications before the Lord.

O LORD, hear my prayer: and let my cry come unto thee.

Turn not away thy face from me: in what day soever I am in tribulation, incline thine ear to me.

In what day soever I shall call upon thee: hear me speedily.

For my days are vanished like smoke: and my bones are withered like fuel for the fire.

I am smitten, and my heart is withered like grass: because I forgot to eat my bread.

Through the voice of my groaning: my bones have cleaved to my flesh.

I am become like a pelican of the wilderness: I am become like a night-raven in the house.

I have watched: and am become as solitary as a sparrow upon the house top.

My enemies upbraided me all the day long: and they that praised me swore against me.

For I did eat ashes like bread: and mingled my drink with my tears.

Because of thy wrath and indignation: for having lifted me up thou hast cast me down.

My days have declined like a shadow: and I am withered like grass.

But thou, O Lord, remainest forever: and thy memory is from generation to generation.

Thou shalt arise and have mercy on Sion: for the time to have mercy on it is come.

For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory.

For the Lord hath built up Sion: and he shall be seen in his glory.

He hath regard to the prayer of the humble: and he hath not despised their petition.

Let these things be written unto another generation: and a people to be created shall praise the Lord.

Because he hath looked forth from his high sanctuary: the Lord from heaven hath looked *down* upon the earth.

That he might hear the groans of them that are in fetters: that he might unbind the children of them that are slain.

That they may declare the name of the Lord in Sion: and his praise in Jerusalem.

In the assembling of the people together in one: and kings to serve the Lord.

He answered me in the way of his strength: Declare unto me the fewness of my days.

Call me not back in the midst of my days: Thy years are from generation unto generation.

In the beginning, O Lord, thou foundest the earth: and the heavens are the works of thy hands.

They shall perish, but thou remainest: and they shall all grow old as a garment.

And as a *cloak* thou shalt change them, and they shall be changed: but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue: and their seed shall be directed forever.

Glory, &c.

PSALM CXXIX.—*De profundis.*

The Psalmist earnestly begs pardon, foretelling Redemption through Christ.

FROM the depths I have cried unto thee O Lord: Lord hear my voice.

Let thy ears be attentive: to the voice of my petition.

If thou wilt observe iniquities: O Lord! Lord, who will endure it?

For with thee there is merciful forgiveness: and on account of thy law I have expected thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with him plentiful redemption.

And he shall redeem Israel: from all its iniquities.

Glory, &c.

PSALM CXIII.—*Domine, exaudi.*

The Psalmist prays that God would not regard him according to his merits, but look upon his miseries, and deliver him from them, and also from his enemies.

O LORD, hear my prayer: give ear to my petition in thy truth: hear me in thy justice.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath humbled my life to the earth.

He hath made me dwell in darkness, as those who have been dead of old: my spirit is in anguish upon me, and my heart is troubled within me.

I remember the days of old, I meditated on all thy works: on the works of thy hands did I meditate.

I stretched forth my hands to thee: unto thee my soul is as earth without water.

Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away thy face from me: lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning; for I have hoped in thee.

Make the way known to me wherein I should walk; for I have lifted up my soul to thee.

Deliver me from mine enemies, O Lord; to thee have I fled; teach me to do thy will, for thou art my God.

Thy good Spirit shall conduct me into the way of righteousness: for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring forth my soul out of tribulation: and in thy mercy thou wilt destroy mine enemies.

And thou wilt destroy all those that afflict my soul: for I am thy servant.

Glory, &c.

ANTHEM.

REMEMBER not, O Lord, our offences, nor those of our parents: and take not revenge of our sins.

THE LITANY OF SAINTS.

LORD have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Christ hear us.
Christ graciously hear us.
God the Father of Heaven, *have mercy upon us.*
God the Son, Redeemer of the World, *have mercy upon us.*
God the Holy Ghost, *have mercy upon us.*
Holy Trinity, one God, *have mercy upon us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,
All ye holy orders of blessed Spirits,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
} *Pray for us.*

St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,
All ye holy Aposties and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy Martyrs,
St. Silvester,
St. Gregory,
St. Ambrose,
St. Augustin,
St. Jerom,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Bennet,
St. Bernard,

Pray for us.

St. Dominick,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalene,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecily,
St. Catharine,
St. Anastasia,
All ye holy Virgins and Widows,
Pray for us.

All ye Men and Women, Saints of God, *make intercession for us.*

Be merciful to us: *Spare us, O Lord.*

Be merciful to us: *Graciously hear us, O Lord.*

From all evil,
From all sin,
From thy wrath,
From sudden and unprovided death,
From the deceits of the Devil,
From anger, hatred, and all ill-will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Through the mystery of thy holy incarnation,
Through thy coming,
Through thy nativity,
Through thy baptism and holy fasting,
Through thy cross and passion,
Through thy death and burial,
Through thy holy resurrection,
Through thy admirable ascension,
O Lord, deliver us.

Through the coming of the Holy Ghost, the Comforter, *O Lord, deliver us.*
In the day of judgment, *O Lord, deliver us.*
We sinners *beseech thee to hear us.*
That thou spare us, *we beseech thee to hear us.*
That thou pardon us, *we beseech thee to hear us.*
That thou vouchsafe to bring us to true penance, *we beseech thee to hear us.*
That thou vouchsafe to govern and preserve thy holy church,
That thou vouchsafe to preserve our apostolic prelate, and all ecclesiastical orders in holy religion,
That thou vouchsafe to humble the enemies of thy holy church,
That thou vouchsafe to grant peace and true concord to Christian kings and princes,
That thou vouchsafe to grant peace and unity to all Christian people,
That thou vouchsafe to confirm and preserve us in thy holy service,
That thou lift up our minds to heavenly desires,
That thou render eternal good things to all our benefactors,
That thou deliver our souls and those of our brethren, kinsfolk, and benefactors, from eternal damnation,
That thou vouchsafe to give and preserve the fruits of the earth,
That thou vouchsafe to give eternal rest to all the faithful departed,
That thou vouchsafe graciously to hear us, Son of God,

We beseech thee to hear us.

Lamb of God, who takest away the sins of the world: *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world: *Hear us, O Lord.*

Lamb of God, who takest away the sins of the world: *Have mercy upon us.*

Christ hear us! *Christ graciously hear us!*

Lord have mercy upon us! *Christ have mercy upon us!* Lord have mercy upon us!

Our Father, &c. *(in secret.)*

V. And lead us not into temptation;

R. But deliver us from evil. *Amen.*

Psalm lxix.

INCLINE unto mine aid, O God: O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them forthwith be turned backward, and blush for shame, that desire evils to me.

Let them be turned backward, and blush, and be put to shame, who say to me, it is well! it is well!

Let all that seek thee be glad and rejoice in thee: and let those who love thy salvation say always "Our Lord be magnified."

But I am needy and poor: O God help me.

Thou art my helper and my deliverer! O Lord make no delay.

V. Glory be to the Father, &c.

R. As it was, &c.

V. Save thy servants.

R. Who put their trust in thee, my God.

V. Be to us, O Lord, a tower of strength.

R. Against the face of the enemy.

V. Let not the enemy prevail against us;

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins;

R. Nor reward us according to our iniquities.

V. Let us pray for our chief Bishop *(N.)*

R. May the Lord preserve him, and prolong his life, and make him happy on earth, and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to render eternal life to all those who do us good.

V. Let us pray for the faithful departed.

R. Give them, O Lord, eternal rest; and let perpetual light shine unto them.

V. May they rest in peace. *R.* Amen.

V. For our absent brethren.

R. Save thy servants, O my God, who put their trust in thee.

V. Send them help, O Lord, from thy sanctuary;

R. And from Sion protect them.

V. O Lord hear my prayer;

R. And let my supplication come unto thee.

Let us pray.

O GOD, whose property it is always to have mercy and to spare, receive our petitions, that we, and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved.

HEAR, we beseech thee, O Lord, the prayers

of thy suppliants, and pardon us our sins, who confess them to thee; that, of thy bounty, thou mayest grant us pardon and peace.

OUT of thy clemency, O Lord, show us thy unspeakable mercy; that so thou mayest both acquit us of our sins, and deliver us from the punishment we deserve for them.

O GOD, who by sin art offended, and pacified by repentance, mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O Almighty and Eternal God, have mercy on thy servant *(N.)* our chief Bishop, and direct him according to thy clemency, in the way of everlasting salvation, that, by thy grace, he may desire the things that are agreeable to thy will, and perform them with all his strength.

O GOD, from whom are all holy desires, righteous counsels, and just works, give to thy servants that peace which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, by thy protection, may be peaceable.

INFLAME, O Lord, our reins and hearts with the fire of thy holy spirit; to the end we may serve thee with a chaste body, and please thee with a clean heart.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins, that by pious supplications they may obtain the pardon they have always desired.

MODEL, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may always begin from thee, and by thee be happily ended.

O Almighty and Eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have purposed to offer our prayers, whether this present world still detains them in the flesh, or the next world hath already received them divested of their bodies, may, by the clemency of thine own goodness and the intercession of thy saints, obtain pardon and full remission of all their sins; through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. May the Almighty and merciful Lord graciously hear us. *R.* Amen.

V. May the souls of the faithful departed through the mercy of God, rest in peace.

R. Amen.

REMARKS ON THE ROSARY,

BY THE RIGHT REV. DR. G. HAY.

THE Rosary is a religious form of prayer, addressed to Almighty God, the Supreme object of all religious worship, in commemoration of the principal mysteries of our redemption, in thanksgiving and praise to Jesus Christ for all he did and suffered in them for us, and in honour of his ever blessed virgin mother, considering the share she had in them; and it is offered up to God in a particular manner, under her patronage, and through her intercession.

On this pious exercise, the Rev. Mr. Alban Butler, in his Lives of the Saints, October first, writes as follows: "It is an abridgment of the "gospel, a history of the life, sufferings, and "triumphant victory of Jesus Christ, and an "exposition of what he did in the flesh, which "he assumed for our salvation. It ought cer-"tainly to be the principal object of the devo-"tion of every christian, always to bear in "mind these holy mysteries, to return to God a "perpetual homage of love, praise, and thanks-"giving for them, to implore his mercy through "them, to make them the subject of his assidu-"ous meditation, and to mould his affections, re-"gulate his life, and form his spirit by the holy "impressions which they make on his soul. "The Rosary is a method of doing this, most

"easy in itself, and adapted to the slowest and "meanest capacity; and at the same time, most "sublime and faithful in the exercise of the "highest acts of prayer, contemplation, and all "interior virtues."

It is composed of three parts, the most sublime and excellent that can be conceived; namely, the Lord's Prayer, the Hail Mary, and the Doxology, which is an act of supreme adoration of the ever blessed Trinity. The Lord's Prayer, taught us by Jesus Christ himself, is the most perfect model of prayer; it contains in itself the very essence of all good prayers, and all other prayers are but expositions of it; for as St. Augustine justly observes, "If you run through all the words of other holy prayers, you will find nothing but what is comprised in it." It contains at the same time, acts of the most sublime virtues, the love of God, adoration and praise, conformity to his holy will, confidence in his fatherly goodness, love of our neighbour, humility, diffidence in ourselves, compunction for our sins and the like; and surely no prayer can be more pleasing to God, or more efficacious to obtain from him whatever we stand in need of, either for soul or body, than that which was composed by Jesus Christ himself, and put into our hearts and mouths by him in whom the Father is well pleased: what other words can be so pleasing to our heavenly Father, as the words of his beloved Son, in whom alone, he has decreed, that we can be acceptable to him? It is then more especially agreeable to God and beneficial to us, when of-

fered up in this holy exercise of the Rosary, on purpose to honour and adore our Redeemer in all he did and suffered for our redemption, and to implore his mercy and grace through the merits of these holy mysteries. The divine origin and excellence of the *Hail Mary*, we have seen above in the preceding section; it was composed in heaven, dictated by the Holy Ghost, and delivered to the faithful by the Angel Gabriel, St. Elizabeth, and the church of Christ; it contains an act of adoration and thanksgiving for the great mystery of the incarnation, and in it of the whole work of our redemption, the praises of Jesus Christ, and also of his virgin mother, and ends with an humble address to her, begging the help of her powerful prayers. The Doxology, or third prayer used in the Rosary, is an act of supreme adoration of the ever blessed Trinity, by which we offer up to God all that praise and glory which was given him at the beginning of the creation, has been continually given him from that time, and will be given him for endless eternities. It is thus expressed, *Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.* From the sanctity of these prayers, of which this holy exercise is composed, the excellency of the exercise itself appears.

The principal mysteries of our redemption, which are celebrated in this exercise, are fifteen in number, and the prayers are divided into fifteen *decades*, or *tens*, corresponding one to each mystery. Each decade consists in reciting the

Lord's Prayer once, then the *Hail Mary* ten times, from which it is called a decade, or a ten; and ends after these ten *Hail Marys*, with the *Glory be to the Father, &c.* This is the vocal part of the Rosary, and is the same throughout the whole in every decade. Whilst the tongue is employed in reciting these holy vocal prayers, the mind has her proper employment within; for first, she addresses the Lord's Prayer to God the Father, with all possible attention and devotion; then during the ten *Hail Marys*, she contemplates, with suitable affections, that mystery of our redemption which corresponds to each decade; and lastly, she closes the decade with the most profound sentiments of homage and adoration, while reciting the doxology.

While we are saying the *Hail Marys*, we must endeavour to represent to our imagination, the substance and most striking circumstances of the corresponding mystery, in the most lively manner we can, as though we had been present at it, or saw it transacted before our eyes; by this means we both restrain the wanderings of our imagination, and the more effectually excite various holy affections in our hearts, suitable to the object of each mystery. For example, in reciting the first decade of the joyful mysteries, imagine yourself present with the Blessed Virgin, when the Angel Gabriel appeared, and declared to her the great mystery of the incarnation: and endeavour to keep your mind attentive to what passed on that occasion while you are reciting that decade, exercising in your heart such affections of love, adoration,

thanksgiving, praise, or the like, as will naturally arise from a lively application of the mind to the love which Jesus Christ shews to you in that mystery. So also in reciting the decade of the crucifixion and death of our Saviour, imagine yourself as St. Francis de Sales advises, *to be upon Mount Calvary, and that you there see and hear all that was done; or, if you will, imagine with yourself, that in the very place where you are, they are crucifying your Saviour, in such a manner as the holy Evangelists describe.* Introd. P. ii. chap. 4. Contemplate the Blessed Virgin at the foot of the Cross, all bathed in tears, address the *Hail Marys* to her standing there in an agony of sorrow, and exercise in your heart, such holy affections as the sight of such excessive sufferings naturally inspire. The same is to be said of all the other mysteries.

THE ROSARY

OF THE

BLESSED VIRGIN.

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Vers. Hail Mary, full of grace, our Lord is with thee.

Resp. Blessed art thou amongst women, and blessed is the fruit of thy womb, *Jesus.*

Vers. Thou, O Lord, will open my lips.

Resp. And my tongue shall announce thy praise.

Vers. Incline unto my aid, O God:

Resp. O Lord make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Alleluia is said at all times except *from Septuagesima till Easter, then say:*

Praise be to thee, O Lord, King of eternal glory.

The first part.—The five joyful Mysteries.*

The first Mystery—The Meditation.

LET us contemplate in this Mystery, how the Angel *Gabriel* saluted our blessed Lady, with

* The five Mysteries of the first part, called *Joyful,* to be said on all *Mondays*, and *Thursdays*, the *Sundays* of *Advent*, and after *Epiphany* till *Lent.*

the title of *Full of Grace*, and declared unto her, the incarnation of our Lord and Saviour Jesus Christ.

Then Say, Our Father, &c. *once*.—Hail Mary, &c. *ten times*.

When the Hail Mary *is repeated a tenth time, the* decade *finishes with* Glory be to the Father, &c. *then follows the prayer*.*

Let us pray.

O HOLY *Mary*, Queen of Virgins, by the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun: obtain for us, by thy intercession, light to know this so great a benefit which he hath bestowed upon us: vouchsafing in it to make himself our brother, and thee, (his own most beloved mother,) our mother also. *Amen*.

II.

THE VISITATION.

LET us contemplate in this Mystery, how the blessed Virgin *Mary*, understanding from the Angel, that her cousin, St. *Elizabeth*, had conceived, went with haste into the mountains of *Judea*, to visit her, and remained with her three months. Our Father, &c.

Let us Pray.

O HOLY Virgin, most spotless mirror of hu-

* Which method is to be observed in beginning, and saying each part of the *Rosary*.

mility; by that exceeding charity, which moved thee to visit thy holy cousin St. *Elizabeth*, obtain for us by thy intercession, that our hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him and give him thanks for ever. *Amen.*

III.

The Birth of our Lord Jesus Christ, in Bethlehem.

LET us contemplate in this Mystery, how the blessed Virgin *Mary*, when the time of her delivery was come, *brought forth our Redeemer Christ Jesus at midnight, and laid him in a manger*, because there was no room for him in the Inns at *Bethlehem* *Our Father, &c.*

Let us Pray.

O MOST pure Mother of God, by thy virginal and most joyful delivery, in which thou gavest unto the world thy only Son, our Saviour, we beseech thee obtain for us by thy intercession, grace to lead so pure and holy lives in this world, that we may worthily sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee. *Amen.*

IV.

The Oblation of our blessed Lord in the Temple.

LET us contemplate in this Mystery, how the most blessed Virgin *Mary*, on the day of her purification, *presented the Child Jesus in the Temple*, where holy *Simeon*, giving thanks to

God with great devotion, received him into his arms. *Our Father, &c.*

Let us Pray.

O HOLY Virgin, most admirable mistress and pattern of obedience, who didst present in the temple the Lord of the Temple, obtain for us of thy beloved Son, that with holy *Simeon*, and devout *Anne*, we may praise and glorify him for ever. *Amen.*

V.

The finding of the Child Jesus in the Temple.

LET us contemplate in this Mystery, how the blessed Virgin *Mary*, having lost without any fault of hers, her beloved Son in *Jerusalem*, she sought him for the space of three days, and at length found him the third day in the temple, in the midst of the doctors, disputing with them, being of the age of twelve years. *Our Father, &c.*

Let us Pray.

MOST blessed Virgin, more than Martyr in thy sufferings, and yet the comfort of such as are afflicted; by that unspeakable joy, wherewith thy soul was ravished, in finding thy beloved Son in the temple, in the midst of the doctors, disputing with them, obtain of him for us, so to seek him, and to find him in the holy Catholic Church, that we may never be separated from him. *Amen.*

SALVE REGINA.

Hail! holy queen, mother of Mercy, our life,

our sweetness, and our hope; to thee we do cry, poor banished sons of *Eve;* to thee do we send up our sighs, mourning and weeping, in this valley of tears. Turn, then, most gracious advocate, thy eyes of mercy towards us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus, O clement, O pious, O sweet Virgin Mary.

Vers. Pray for us, O holy Mother of God.

Resp. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, whose only begotten Son, by his life, death and resurrection, has purchased for us the rewards of eternal life; grant, we beseech thee, that meditating upon those mysteries, in the most holy Rosary of the blessed Virgin *Mary*, we may imitate what they contain, and obtain what they promise, through the same Christ, our Lord. *Amen.*

THE SECOND PART.

THE

*FIVE DOLOROUS MYSTERIES.**

I.

The prayer and bloody sweat of our blessed Saviour in the garden.

LET us contemplate in this Mystery, how our Lord Jesus was so afflicted for us in the garden of *Gethsemane*, that *his body was bathed in a bloody sweat*, which ran trickling down in great drops to the ground.

Our Father, &c. Hail Mary, &c. Glory, &c. as before.

Let us Pray.

MOST holy Virgin, more than Martyr, by that ardent prayer which thy most beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. *Amen.*

II.

The scourging of our blessed Lord at the pillar.

LET us contemplate in this Mystery, how

* These five Mysteries of the second part, called *dolorous or sorrowful*, to be said on *Tuesdays*, and *Fridays*, throughout the year, and *Sundays* in *Lent*.

our Lord Jesus Christ was most cruelly scourged in *Pilate's* house, the number of stripes they gave him, being above five thousand: (as it was revealed to St. *Bridget.*) *Our Father, &c.*

Let us Pray.

O MOTHER of God, overflowing fountain of patience, by those stripes, thy only and most beloved Son vouchsafed to suffer for us; obtain of him for us, grace, that we may know how to mortify our rebellious senses; and cut off all occasions of sinning, with that sword of grief and compassion, which pierced thy most tender soul. *Amen.*

III.

The crowning our blessed Saviour with thorns.

LET us contemplate in this Mystery, how those cruel ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the sacred head of our Lord Jesus Christ. *Our Father, &c.*

Let us Pray.

O MOTHER of our eternal prince, and king of glory, by those sharp thorns, wherewith his most holy head was pierced, we beseech thee, that by thy intercession, we may be delivered here from all motions of pride, and in the day of judgment from that confusion, which our sins deserve. *Amen.*

IV.

Jesus carrying his Cross.

LET us contemplate in this Mystery, how our Lord Jesus Christ, being sentenced to die, bore with the most amazing patience the Cross, which was laid upon him for his greater torment, and ignominy. *Our Father, &c.*

Let us Pray.

O HOLY Virgin, example of patience, by the most painful carrying of the Cross, in which thy Son our Lord Jesus Christ bore the heavy weight of our sins, obtain of him for us, by thy intercession, courage and strength, to follow his steps, and bear our cross after him to the end of our lives. *Amen.*

V.

The Crucifixion of our Lord Jesus Christ.

LET us contemplate in this Mystery, how our Lord and Saviour Jesus Christ, being come to Mount Calvary, was stript of his clothes, and his hands and feet most cruelly nailed to the Cross, in the presence of his most afflicted Mother. *Our Father, &c.*

Let us Pray.

O HOLY *Mary*, Mother of God, as the body of thy beloved Son was for us extended on the Cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion of his most bitter pas-

sion. And thou, O most blessed Virgin, graciously vouchsafe to help us to accomplish the work of our salvation, by thy powerful intercession. *Amen.*

Hail Holy Queen, &c. with the verse and prayer as before. *Page* 27.

THE THIRD PART.

THE

*FIVE GLORIOUS MYSTERIES.**

I.

The Resurrection of Christ from the dead.

LET us contemplate in this Mystery, how our Lord Jesus Christ, triumphing gloriously over death, *rose again the third day*, immortal and impassable.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c. as before.

Let us Pray.

O GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thy only Son, we beseech thee, obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever,

* These Mysteries are assigned for *Wednesdays* and *Saturdays* throughout the year, and *Sundays* from *Easter* until *Advent.*

and wholly employed in the pursuit of the only true, and solid joys of Heaven. *Amen.*

II.

The Ascension of Christ into Heaven.

LET us contemplate in this Mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by Angels, in the sight of his most holy mother, his holy apostles and disciples, to the great admiration of them all. *Our Father, &c.*

Let us Pray.

O MOTHER of God, comfort of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands, and blessed his apostles: So vouchsafe, most holy mother, to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing, and thine here on earth, and hereafter in heaven. *Amen.*

III.

The coming of the Holy Ghost to his disciples.

LET us contemplate in this Mystery, how our Lord Jesus Christ, being seated on the right hand of God, sent, as he had promised, the Holy Ghost upon the Apostles, who after he was ascended, returned to *Jerusalem*, continued in prayer and supplication with the blessed Virgin Mary, expecting the performance of his promise. *Our Father, &c.*

Let us Pray.

O SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee, obtain by thy intercession, that this most sweet comforter, whom thy beloved Son sent down upon his Apostles, filling them thereby with a spiritual joy, may teach us in this world, the true way of salvation, and make us walk in the path of virtue and good works. *Amen.*

IV.

The Assumption of the blessed Virgin Mary into Heaven.

LET us contemplate in this Mystery, how the glorious Virgin Mary, after the resurrection of her Son, passed out of this world unto him; *and was by him assumed into Heaven*, accompanied by the holy Angels. *Our Father, &c.*

Let us Pray.

O MOST prudent Virgin, who, entering into the heavenly palace, didst fill the holy Angels with joy, and man with hope, vouchsafe to intercede for us in the hour of death, that, free from the illusions and temptations of the devil, we may joyfully and successfully pass out of this temporal state to enjoy the happiness of eternal life. *Amen.*

V.

The Coronation of the most blessed Virgin Mary in Heaven.

LET us contemplate in this Mystery, how the

glorious Virgin Mary was, with great jubilee and exultation of the whole court of Heaven. and particular glory of all the Saints, *crowned by her Son* with the brightest diadem of glory. *Our Father, &c.*

Let us Pray.

O GLORIOUS Queen of all the heavenly Citizens, we beseech thee, accept this *Rosary*, which as a crown of roses, we offer at thy feet, and grant, most gracious lady, that by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. *Amen.*

SALVE REGINA.

Hail! holy queen, mother of Mercy, our life, our sweetness, and our hope; to thee we do cry, poor banished sons of *Eve;* to thee do we send up our sighs, mourning and weeping, in this valley of tears. Turn, then, most gracious advocate, thy eyes of mercy towards us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus, O clement, O pious, O sweet Virgin Mary.

Vers. Pray for us, O holy Mother of God.

Resp. That we may be made worthy of the promises of Christ.

[See the prayer as in p. 28.]

THE OFFICE

OF THE

BLESSED VIRGIN MARY.

At Matins.

V. Now let my lips sing and display,
R. The blessed Virgin's praise this day,
V. O Lady to my help intend:
R. Me strongly from my foes defend.
Glory be to the Father, &c.

The Hymn.

HAIL Lady of the world,
Of Heaven bright Queen:
Hail Virgin of virgins,
Star early seen.
Hail full of all grace,
Clear light divine;
Lady, to succour us,
With speed incline.
God, from eternity,
Before all other,
Of the world thee ordain'd
To be the Mother.
By which he created
The Heavens, sea, land:
His fair spouse he chose,
Free from sin's band.

V. God hath elected and pre-elected her.
R. He hath made her dwell in his tabernacle.

Let us pray.

O HOLY Mary, Mother of our Lord Jesus Christ, queen of heaven, and lady of the world, who neither forsakest or despisest any, behold me mercifully with the eye of pity, and obtain for me, of thy beloved Son, pardon for all my sins: that I, who, with devout affection, do now celebrate thy holy conception, may, hereafter, enjoy the reward of eternal bliss; through the grace and mercy of our Lord Jesus Christ, whom thou, a virgin, didst bring forth: who, with the Father and the Holy Ghost, livest and reignest one God in perfect Trinity, for ever and ever. Amen.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

At Prime.

V. O Lady, to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

The Hymn.

HAIL Virgin most prudent,
House for God plac'd,
With the seven-fold pillar
And table grac'd.
Sav'd from contagion
Of the frail earth:
In the womb of thy parent,
Saint before birth.
Mother of the living,
Gate of Saint's merits,
The new star of Jacob,
Queen of pure spirits.
To Zabulon fearful:
Armies' array;
Be thou of Christians
Refuge and stay.

V. He hath created her in his holy Spirit.
R. And hath poured her out, over all his works.

Let us Pray.

O holy Mary, Mother of our Lord, &c. as before.
V. O Lord hear my prayer.
R. And let my cry come unto thee.
V Let us bless our Lord.
R. Thanks be to God.
V. And may the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

At Third.

V. O Lady, to my help intend;
R. Me strongly from my foes defend.
V. Glory be to the Father, &c.

The Hymn.

HAIL ark of the covenant,
King Solomon's throne,
Bright rainbow of heaven,
The bush of vision.
The fleece of Gideon,
The flow'ring rod;
Sweet honey of Samson,
Closet of God.
'Twas meet Son so noble
Should save from stain,
(Wherewith Eve's children
Spotted remain.)
The maid whom for mother
He had elected,
That she might be never
With sin infected.

V. I dwell in the highest;
R. And my throne is the pillar of the clouds.

Let us Pray.

O holy Mary, Mother of our Lord, &c. as before.
V. O Lord hear my prayer:
R. And let my cry come unto thee.
V. Let us bless our Lord.
R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

At Sixth.

V. O Lady, to my help intend.
R. Me strongly from my foes defend.
V. Glory be to the Father, &c.

The Hymn.

HAIL Mother and Virgin:
Of the Trinity
Temple; joy of Angels,
Seal of purity.
Comfort of mourners,
Garden of pleasure;
Palm-tree of patience,
Chastity's measure.
Thou land sacerdotal,
Art blessed wholly,
From sin original
Exempted solely.
The city of the highest,
Gate of the East;
Virgin's gem, in thee
All graces rest.

V. As the lily among thorns;
R. So my beloved among the daughters of Adam.

Let us Pray.

O holy Mary, Mother of our Lord, &c. as before.

V. O Lord hear my prayer.
R. And let my cry come unto thee.
V. Let us bless our Lord;
R. Thanks be to God.
V And may the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen

At Ninth.

V. O Lady, to my help intend.
R. Me strongly from my foes defend.
V. Glory be to the Father, &c.

The Hymn.

HAIL city of refuge,
King David's tower,
Fenc'd with bulwark,
And armour's power.
In thy conception
Charity did flame,
The fierce dragon's pride
Was brought to shame.
Judith invincible,
Woman of arms,
Fair Abisaig, Virgin,
True David warms,
Son of fair Rachael
Did Egypt store;
Mary of the world
The Saviour bore.

V. Thou art all fair, O my beloved.
R. And original spot was never in thee.

Let us Pray.

O holy Mary, &c. as before.

V. O Lord hear my prayer;

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

At Even-Song.

V. O Lady, to my help intend:

R. Me strongly from my foes defend

V. Glory be to the Father, &c.

The Hymn.

HAIL dial, in which
  Turns retrograde,
The sun, ten degrees;
  The Word is flesh made,
That man from hell pit
  To Heaven might rise,
Th' immense above angels,
  In stable lies.
This Son did on Mary
  Betimes appear,
Made her conception
  A morning clear.
Fair lily among thorns,
  That serpent frights,
Clear moon that in dark
  The wanderer lights.

V. In Heaven I made a never failing light rise.

R. And I covered all the world as a mist.

Let us Pray.

O holy Mary, &c. as before,

V. O Lord hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

At Compline.

V. Let thy Son, Jesus Christ, O Lady, pacified by thy prayers, convert us;

R. And turn his anger from us.

V. O Lady, to my help intend.

R. Me strongly from my foes defend.

V. Glory be to the Father, &c

The Hymn.

HAIL flourishing Virgin,
  Chastity's renown;
Queen of clemency,
  Whom stars do crown.
Thou pure above Angels,
  Dost Son behold,
Sitt'st at his right hand,
  Attir'd in gold.
Mother of grace, hope
  To the dismay'd:
Bright star of the sea,
  In shipwreck, aid.
Grant Heaven-gate open,
  That by thee blest,
We thy Son may see
  In blissful rest.

V. Thy name, Mary, is oil poured out.
R. Thy servants have exceedingly loved thee.

Let us Pray.

O HOLY Mary, Mother of our Lord Jesus Christ, queen of Heaven, and lady of the world, who neither forsakest or despisest any, behold me mercifully with an eye of pity, and obtain for me of thy beloved Son, pardon of all my sins; that I, who, with devout affection, do now celebrate thy holy conception, may hereafter enjoy the reward of eternal bliss; through the grace and mercy of our Lord Jesus Christ, whom thou, a Virgin, didst bring forth; who, with the Father and the Holy Ghost, liveth, &c.

V. O Lord hear my prayer
R. And let my cry come unto thee.
V. Let us bless our Lord;
R. Thanks be to God.
V. And may the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

The Commendation.

TO thee, Virgin pious,
We humbly present
These hours canonical
With pure intent,
Guide pilgrims, until
With Christ we meet:
In our agony aid us,
O Virgin sweet. Amen.

This Anthem following, with the Prayer of the Immaculate Conception of the Blessed Virgin, is approved of by Pope Paul V. who hath granted a hundred days of indulgence to all faithful Christians, that shall devoutly recite the same.

Anthem.

THIS is the branch, in which was neither knot of original, nor bark of actual sin found.

V. In thy conception, O Virgin, thou wast immaculate.

R. Pray unto the Father for us, whose Son thou didst bring forth.

Let us Pray.

O GOD, who by the immaculate conception of the Blessed Virgin, didst prepare a fit habitation for thy Son, we beseech thee, that, as by the foreseen death of her same Son, thou didst preserve her pure from all spot, so likewise grant, that we, by her intercession made free from sin, may attain unto thee; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

JESUS PSALTER.

Acts, iv. 12.

There is no other name under Heaven, given to Men, in which we may be saved.

ADVERTISEMENT.

THE Psalters *now in use amongst devout Christians, are of three sorts. The first is* David's, *which contains thrice fifty Psalms. The second is that of our blessed Lady, commonly called the* Rosary, *or* Beads, *composed of thrice fifty* Hail Marys. *The third is the* Psalter, *or* Invocation *of* Jesus; *which consisting of fifteen Petitions, and the glorious name of* JESUS *being to be repeated ten times before each of them, the Repetition is likewise made thrice fifty times.*

It may be said as the Rosary, *either all at once, or at thrice (which will perhaps be better) according to the Person's devotion and leisure; for as much as this sacred name is not to be repeated over hastily, but with great reverence and attention.*

You must begin with a devout Genuflection, or bowing, at the admirable Name of JESUS, *saying,*

IN the name of Jesus, let every knee bow, of things in heaven, of things in earth, and of things under the earth: And let every thing confess, that our Lord Jesus Christ is in the glory of God the Father. *Philip.* ii 10. 11.

First Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Have mercy on me.
Jesus, Jesus, Jesus,

JESUS, have mercy on me, O God of compassion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of this life, and great are the miseries, I have deserved for my ingratitude.

Have mercy on me, dear Jesus, for I am weak: O Lord, heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from a continual looking up to thee.

Grant me grace henceforth for the love of thee, to hate sin; and out of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, O Jesus, I beseech thee; turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in Purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father, *&c.* Hail *Mary*, &c.

Second Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Help me.
Jesus, Jesus, Jesus,

JESUS, help me to overcome all temptations to sin, and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labours, as are acceptable to thee.

To resist and repress the motions of my flesh, in sloth, gluttony, and carnality.

To render my heart enamoured of virtue, and inflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living, to thy honour, O Jesus, my own comfort, and the benefit of others.

Have mercy on all sinners, *&c. as in page* 47.

Our Father, *&c.* Hail Mary, *&c*

Third Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Strengthen me.
Jesus, Jesus, Jesus,

JESUS, strengthen me in my soul and body to please thee, in executing such works of virtue, as may bring me to thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and to recompense for the years past.

Those years which I have mispent to thy displeasure, in vain or wicked thoughts, words, deeds and evil customs.

Make my heart obedient to thy will, and ready for thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which through a virtuous life. and a devout frequent-

ng of thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, *&c. page* 47.

Our Father, *&c.* Hail *Mary*, &c.

Fourth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Comfort me.
Jesus, Jesus, Jesus,

JESUS, comfort me, and give me grace to place my chief, my only joy and felicity in thee.

Send me heavenly meditations, spiritual sweetness, and fervent desires of thy glory; ravish my soul with the contemplations of Heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable goodness, thy gifts, and the great kindness which thou hast shown to me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so unkindly offended thee, comfort me with the assurance of obtaining thy grace, by the spirit of perfect penance, which may purge away my guilt, and prepare me for thy kingdom.

Have mercy on all sinners, *&c. Page* 50.

Our Father, *&c.* Hail Mary, *&c.*

Fifth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Make me constant.
Jesus, Jesus, Jesus,

JESUS make me constant in Faith, Hope and Charity; give me a perseverance in all virtue, and a resolution never to offend thee.

Let the memory of thy passion, and of those bitter pains thou sufferedst for me, strengthen my patience, and recreate me in all tribulation and adversity.

Let me always hold fast the doctrines of thy Catholic Church, and render me a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me, no fleshly temptation, or fraud of the devil, shake my heart.

My heart which has for ever set up its rest in thee, and resolved to undervalue all for thy eternal reward.

Have mercy on all sinners, O Jesus, I beseech thee, and turn their vices into virtues; and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in Purgatory, for thy bitter passion, I beseech thee, and for thy glorious name Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Lord Jesus Christ humbled himself, being made obedient unto Death, even the Death of the Cross. Philip. ii. 8.

Hear these my petitions, O my most merciful Saviour, and grant me thy grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may climb up to the knowledge, love and performance of my duty to thee and my neighbours, through the whole course of my life. *Amen.*

Our Father, *&c.* Hail Mary, *&c.*

I believe in God, *&c.*

Begin as before, saying,

IN the name of Jesus, let every knee bow, *&c.* *Page* 46.

Sixth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Enlighten me with spiritual wisdom.

JESUS, enlighten me with spiritual wisdom, to know thy goodness, and all those things which are most acceptable to thee.

Grant me a clear apprehension of my only good, and a discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive unto the clear vision of thy glorious Majesty.

Permit me not, dear Lord, to return to those sins for which I have sorrowed, and of which I have purged myself by confession: Grant me grace to benefit the souls of others by my good example, and to reduce those by good counsel, who misbehave themselves towards it.

Have mercy on all sinners, O Jesus, I beseech thee turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in Purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father, *&c.* Hail Mary, *&c.*

Seventh Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
} Grant me grace to fear thee.

JESUS, grant me grace inwardly to fear thee, and to avoid all occasions of offending thee.

Let thy threats of the torments which are to fall on sinners, and fear of losing thy love, and thy heavenly inheritance, always keep me in awe.

Let me not dare to remain in sin, but return soon to repentance, lest through thy anger, the dreadful sentence of endless death and damnation fall upon me.

Let the powerful intercession of thy blessed mother and all thy saints, but above all, thy own merits and mercy, O my Saviour, ever be between thy revenging justice, and my poor soul.

Enable me, O God, to work out my salvation with fear and trembling; and let the apprehension of thy secret judgment, render me a more humble and diligent suitor at the throne of thy grace.

Have mercy on all sinners, &c. *Page* 47.

Our Father, &c. Hail Mary, &c.

Eighth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
} Grant me grace to love thee.

JESUS, grant me grace truly to love thee, for thy infinite goodness, and those excessive

bounties I have, and hope for ever to receive from thee.

Let the remembrance of thy kindness and patience, conquer the malice and wretched inclinations of my perverse nature.

Let the consideration of my many deliverances, thy frequent calls and continual assistances in the way of my life, make me ashamed of my ingratitude.

And what dost thou require of me for all thy mercies, or by them, but to love thee? And why dost thou require it, but because thou art my only Good?

O my dear Lord! My whole life shall be nothing but a desire of thee; and because I indeed love thee, I will most diligently keep thy commandments.

Have mercy on all sinners, &c. *Page* 47.

Our Father, &c. Hail Mary, &c.

Ninth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
} Grant me grace to remember my death.

JESUS, grant me grace always to remember my death, and the great account I am then to give; that so my soul being always well disposed, it may depart out of this world in thy grace.

Then, by the holy intercession of thy blessed Mother, and the assistance of the glorious St. *Michael*, deliver me from the enemy of my soul: And thou, my good angel, I beseech thee, to help me at that most important hour.

Then, dear Jesus, remember thy mercy, and turn not thy most amiable face away from me on account of my offences. Secure me against the terrors of that day, by causing me now to die daily to all earthly things, and to have my continual conversation in heaven.

Let the remembrance of thy death teach me how to esteem my life, and the memory of thy Resurrection encourage me to descend cheerfully into the grave.

Have mercy on all sinners, *&c. Page* 47.

Our Father, *&c.* Hail Mary, *&c.*

Tenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Send me here my Purgatory.

JESUS, send me here my Purgatory, and so prevent the torments of that cleansing fire, which attend those souls in the next world, that have not been sufficiently purged in this.

Vouchsafe to grant me those merciful crosses and afflictions, which thou seest necessary for the taking off my affections from all things here below.

Since none can see thee, that love any thing which is not for thy sake, suffer not my heart to find any rest here but in sighing after thee.

Too bitter, alas! will be the anguish of a soul which is separated from thee, which desires, but cannot come to thee, being clogged with the heavy chains of sins.

Hear then, O my Saviour; keep me continu-

ally mortified to this world; that being purged thoroughly with the fire of thy love, I may immediately pass from hence into thy everlasting possession.

Have mercy on all sinners, O Jesus, I beseech thee; turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in Purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Lord Jesus Christ humbled himself, being made obedient unto Death, even the Death of the Cross. Philip. ii. 8.

Hear these my petitions, &c. *Page* 50.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

Begin as before, saying,

In the name of Jesus let every knee bow, &c. *Page* 46.

Eleventh Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
} Grant me grace to avoid ill company.

JESUS, grant me grace to avoid ill company, or, if I chance to come among such, I beseech thee, by the merits of thy incorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Cause me, O blessed Jesus, to remember always, with dread, that thou art present and hearest, who will take an account of all our words and actions, and wilt judge us according to them.

How dare I then converse with slanderers, liars, drunkards, or swearers, whose discourse is either quarrelsome, dissolute, or vain.

Repress in me, dear Jesus, all inordinate affections to carnal attachments, and to the delight of taste, granting me the grace to avoid such company as would blow the fire of those unruly appetites.

May thy power defend, may thy wisdom direct, may thy fatherly pity chastise me, and make me live so here among men, that I may be fit for the conversation of angels hereafter.

Have mercy on all sinners, *&c. as in page* 47.

Our Father, *&c.* Hail Mary, *&c.*

Twelfth Petition.

Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus,	Grant me grace to call on thee for help.

JESUS, grant me grace in all my necessities, to call on thee for help, faithfully remembering thy death and resurrection for me.

Wilt thou be deaf to my cries, that wouldst lay down thy life for my ransom? Or canst thou not save me, that couldst take it up again for my Crown?

Whom have I in heaven but thee, O *Jesus?* Whose blessed mouth has pronounced, *Call on*

me in the day of trouble, and I will deliver thee.

Thou art my sure rock of defence against all sorts of enemies: Thou art my ready grace, able to strengthen me to every good work.

Therefore, in all my sufferings, in all my weaknesses and temptations, I will confidently call on thee: Hear me, O my Jesus, and when thou hearest, have mercy.

Have mercy on all sinners, &c. *Page* 47.

Our Father, &c. Hail Mary, &c.

Thirteenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Make me persevere in virtue.

JESUS, make me persevere in virtue and a good life, and never give over thy service till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen, O Lord, both my soul and body.

Is my life any thing but a Pilgrimage on earth, towards the *New Jerusalem* to which he that sits down, or turns out of the way, can never arrive.

O Jesus, make me always consider thy blessed example, through how many pains and how little pleasure didst thou press on to a bitter death! that being the way to the glorious resurrection.

Make me, O my Redeemer, seriously weigh these severe words of thine, that *he only that perseveres to the End shall be saved.* Matt. 24. v. 13.

Have mercy on all sinners, &c. *Page* 47.

Our Father. &c. Hail Mary, &c

Fourteenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
} Grant me grace to fix my mind on thee.

JESUS, grant me grace to fix my mind on thee, especially in time of prayer, when I directly converse with thee.

Stop the motions of my wandering head, the desires of my unstable heart, and suppress the power of my spiritual enemies, who endeavour at that time, to draw my mind from heavenly thoughts, to many vain imaginations.

So shall I, with joy and gratitude, look on thee, as my deliverer from all the evils I have escaped, and as my benefactor for all the goods I have ever received, or can hope for.

I shall see that *thou* thyself art my only good. and that all *other* things are but means ordained by thee, to make me fix my mind on thee, to make me love thee more, and by loving thee, to be eternally happy.

O beloved of my soul, take up all my thoughts here; that mine eyes, abstaining from all vain and hurtful sights, may become worthy to behold thee face to face in thy glory for ever.

Have mercy on all sinners, &c. *Page* 47.

Our Father, &c. Hail Mary, &c.

Fifteenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
} Give me grace to order my life with reference to my eternal welfare.

JESUS, give me grace to order my life with reference to my eternal welfare; heartily intending and wisely designing all the operations of my body and soul for obtaining the reward of thine infinite bliss, and eternal felicity.

For what else is this world, but a school to breed up souls, and fit them for the other? And how are they fitted, but by an eager desire of enjoying God their only end.

Break my froward spirit, O Jesus, make it humble and obedient. Grant me grace to depart hence, with contempt of this world, and a heart filled with joy at my going to thee.

Let the memory of thy passion make me cheerfully undergo all temptations or sufferings here for thy love, whilst my soul breathes after that blissful life, and immortal glory, which thou hast ordained in heaven for thy servants.

O Jesus, let me, frequently and attentively consider, whatsoever I gain, if I lose thee, all is lost; and whatsoever I lose, if I gain thee, all is gained.

Have mercy on all sinners, *&c. Page* 47.

Our Lord Jesus Christ humbled himself, being made obedient unto Death, even the Death of the Cross. Philip. ii 8.

Hear these my petitions, &c. *Page* 50.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

THE ROSARY

OF THE

BLESSED NAME OF JESUS.

+

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

THOU, O Lord, wilt open my lips.
And my tongue shall announce thy praise.
Incline unto my aid, O God.
Glory be to the Father, and to the Son, and to the Holy Ghost.
As it was in the beginning, is now and will be for ever. *Amen.*

The five Mysteries of the first part.

I.

THE Incarnation of our Lord Jesus Christ.

The Meditation.

THE Son of God assumes human flesh out of the pure blood of the blessed *Mary*, ever Virgin, and is made man in her womb.
O Jesus, Son of *David*, have mercy on us *ten times.*
Glory be to the Father, &c.

II.

THE birth of our Lord Jesus Christ.

The Meditation.

THE Saviour of the world is born for our redemption: his mother remaining a Virgin.

O Jesus, Son of *David*, have mercy on us—*ten times.*

Glory be to the Father, &c.

III.

THE circumcision of our Lord Jesus Christ.

The Meditation.

OUR Saviour being eight days old, begins to suffer for our sins, and his blood already flows for us. He is circumcised according to the law, as if he had been himself a sinner.

O Jesus, Son of *David*, have mercy on us—*ten times.* Glory be to the Father, &c

IV.

OUR Lord Jesus Christ is found in the temple.

The Meditation.

OUR Saviour being twelve years old, shows himself more than mortal by his knowledge and wisdom, teaching the teachers of the *Jews.*

O Jesus, Son of *David*, have mercy on us—*ten times.* Glory be to the Father, &c.

V.

THE baptism of our Lord Jesus Christ.

The Meditation.

THE Saviour of the world is baptized by St. *John.* The eternal Father declares him to be his Son.

O Jesus, Son of *David*, have mercy on us—*ten times.* Glory be to the Father, &c.

The Prayer.

O JESUS, whose name is above all names, that in the name of JESUS every knee may bend, of those that are in heaven, on earth, and in hell. Who at the times appointed by the Eternal Wisdom, assumedst flesh in the womb of the blessed *Mary*, ever Virgin, and thus became the son of *David;* whose birth gladdened men and angels. Who began so early to suffer for us, and to shed on our account that blood that washeth away the sins of the world. Whose immortal wisdom appeared at the age of twelve years. To whose baptism all heaven was attentive, grant to us to celebrate those mysteries to thy honour, and our own salvation. Who with the Father and the Holy Ghost livest and reignest, one God, for all eternity. *Amen.*

The five Mysteries of the second part.

I.

OUR Saviour washeth his disciples' feet.

The Meditation.

OUR Saviour to show us an example of humility, and how much we ought to serve each

other, descendeth so low as to wash the feet of his disciples, though he is the God whom heaven and earth adore.

O Jesus of *Nazareth*, king of the *Jews*, have mercy on us—*ten times*. Glory, &c.

II.

THE Prayer of our Lord Jesus Christ in the garden.

The Meditation.

OUR Saviour knowing his passion to be now at hand, is so affected with the thoughts of it, and so oppressed with the load of our sins, that he prays to his almighty Father, that the bitter cup might pass away from him.

O Jesus of *Nazareth*, king of the *Jews*, have mercy on us—*ten times*. Glory, &c.

III

OUR Saviour is apprehended.

The Meditation.

OUR Saviour, as if he had been no more than mortal man, yields to the power of men, and permits himself for our redemption to be apprehended as if he were a malefactor.

O Jesus of *Nazareth*, king of the *Jews*, have mercy on us—*ten times*. Glory, &c.

IV.

OUR Saviour carries his cross.

The Meditation.

OUR Saviour being torn with scourges, and pierced with thorns, to expiate our sins, is obliged to carry the cross, on which he is to die, and moves on labouring in sorrow, towards the place of his crucifixion.

O Jesus of *Nazareth*, king of the *Jews*, have mercy on us—*ten times*. Glory, &c.

V.

THE descent of our Saviour into hell.

The Meditation.

THE soul of our Saviour being separated by death from the body, descends to that place, where the saints were expecting his redemption.

The Prayer.

O JESUS, whose name is above all names, that in the name of JESUS every knee may bend, of those that are in heaven, on earth, and in hell. Whose mysterious humiliations and sorrows appointed for thee, on account of our sins, appeared in thy washing of the feet of thy servants and creatures: in thy distress and prayer, and bloody sweat: in thy being secured and brought before courts as a criminal: in thy bearing the load of the cross; and in the separation of thy soul from the body, and its descent to the regions below: grant to us to celebrate these mysteries to thy honour, and our own salvation Who

with the Father and the Holy Ghost, livest and reignest one God for all eternity. Amen.

The five Mysteries of the third part.

I.

THE resurrection of our Lord Jesus Christ.

The Meditation.

THE soul of our Lord Jesus Christ, which had been separated from the body, is reunited to it by a miracle of the almighty power, and that body which had been dead, rises to die no more.

O Jesus, Son of the living God, have mercy on us—*ten times*. Glory, &c.

II.

THE ascension of our Lord Jesus Christ.

The Meditation.

OUR Lord Jesus Christ ascends into the highest heaven, where the Saviour of mankind sits at the right hand of God, the Father Almighty.

O Jesus, Son of the living God, have mercy on us—*ten times*. Glory, &c.

III.

OUR Lord Jesus Christ sends down the Holy Ghost.

The Meditation.

OUR Saviour now seated at the right hand of God his almighty Father, sends down the Holy Ghost, to inspire and animate his disciples, that they may be qualified to publish to mankind his cross and his glory.

O Jesus, Son of the living God, have mercy on us—*ten times.* Glory, &c.

IV.

OUR Lord Jesus Christ crowning the blessed saints.

The Meditation.

OUR Saviour having by his passion, resurrection, and ascension, opened a way for the sons of *Adam* to Heaven, which they had lost by sin, bestows to his Mother and his saints a crown of immortal glory.

O Jesus, Son of the living God, have mercy on us—*ten times.* Glory, &c.

V.

OUR Lord Jesus Christ coming to judgment.

The Meditation.

OUR Saviour will come in power and majesty, to judge the living and the dead, and to return to every one according to his works.

O Jesus, Son of the living God, have mercy on us—*ten times.* Glory, &c.

The Prayer.

O JESUS, whose name is above all names, that in the name of JESUS, every knee may bend, of those that are in heaven, on earth, and in hell: whose body was nailed to the cross for mankind, the Almighty raised from death, glorious and immortal; who by thy ascension triumphed over death, and held captivity captive. Who according to thy promise, sent down the spirit that proceedeth from the Father and the Son, the Comforter and the Enlivener, who stretching forth the bounty of thy almighty hand, shed upon the chosen children of *Adam* that glory, that neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man, and who will come forth in power and majesty to judge the living and the dead, before whose throne all mortals will appear; grant us to celebrate those mysteries to thy honour, and our own salvation: who with the Father and the Holy Ghost, livest and reignest, one God for all eternity. *Amen.*

N. B The repeating the above prayers for meditations, is not absolutely necessary. Those who cannot meditate on the mysteries, let them say the creed beforehand in this Rosary and in that of the blessed Virgin.

The works belonging to this Rosary, or to the Rosary of the blessed Virgin, do not bind under any sin.

A NOVENA

TO THE INFANT JESUS.

"THIS Novena is usually made during the "nine days preceding Christmas, to prepare for "the coming of Christ, and to obtain some par-"ticular favour."

Being fully recollected in spirit, and respectfully kneeling before the Altar or Picture of the nativity of our Lord, you will address the following petition to our blessed Lady and St. Joseph, beginning with the sign of the Cross.

Petition.

O MOST sacred Virgin, and blessed St. Joseph, obtain for us the grace to perform this Novena with such attention, devotion and ardent charity, as will entitle us to join the Angels in rendering glory to God. Amen.

"Let us say twelve Hail Marys, in remem-"brance of the care and solicitude shown by "our blessed Lady, towards the Infant Jesus, "'till his twelfth year." Hail Mary, &c.

"Let us say three our Fathers, in honour "of the three years of our Lord's infancy." Our Father, &c.

"Let us make three aspirations, to incline "the Infant Jesus to turn his favourable atten-"tion on us."

1st. O DIVINE Infant of Bethlehem, whom

we adore and acknowledge to be our sovereign Lord, come and take birth in our hearts. Amen.

2d. O INFANT Jesus, grant that each moment of our lives, we may pay homage to that moment, in which thou didst begin the work of our salvation. Amen.

3d. O SACRED Mother of our Infant Saviour, obtain that we may so prepare ourselves for his coming as not to be separated from him for all eternity. Amen.

Let us Pray.

MOST holy Infant Jesus, true God and true man, our Saviour and Redeemer; with all earnestness and respect, we beseech thee, by that charity, humility and bounty which thou didst display in thy infancy, graciously undertaken for the love of us, that thou vouchsafe to grant us the favour we now beg, if it be for the honour of God and our salvation. Amen.

"Here each one will petition in spirit the "particular favour he wishes to obtain."—(Pause for a short time.)

O MOST amiable Infant Jesus, we are most unworthy to be heard in this our petition, but thy holy Mother, the Virgin Mary, and the great St. Joseph, thy foster Father while on earth, are worthy to be heard soliciting in our behalf. Then, O divine Infant, being mindful of their most sublime merits, especially those they ac-

quired during the time they served thee in thy infancy in Bethlehem, thy flight into Egypt, and thy childhood at Nazareth, vouchsafe to grant our request, and give us the grace to promote the honour of thy omnipotent infancy, to serve thee with fidelity as domestic servants all the days of our lives, and to obtain a happy death, assisted in that last hour by the blessed Virgin and St. Joseph, whose zeal for thy honour will lead us to praise and bless thy divine mercies for ever and ever. Amen.

The Anthem.

WHILST deep silence dwelt on all things below, and the night was in the midst of its course, the almighty word came down from its throne. Alleluia.

The Litany.

LORD have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Christ have mercy on us.
God the Father of Heaven,
God the Son, Redeemer of the World,
God the Holy Ghost,
Holy Trinity, one God,
Infant, Jesus Christ,
Infant, true God,
Infant, Son of the living God,
Infant, Son of the Virgin Mary,
Infant, strong in weakness,
Infant, powerful in tenderness,
Infant, treasure of grace,
} *Have mercy on us.*

Infant, fountain of love,
Infant, renewer of the Heavens,
Infant, repairer of the earth,
Infant, head of the Angels,
Infant, root of the Patriarchs,
Infant, speech of Prophets,
Infant, desire of the Gentiles,
Infant, joy of Shepherds,
Infant, light of the Magi,
Infant, salvation of Infants,
Infant, expectation of the just,
Infant, instructor of the wise,
Infant, first fruit of all saints,
Have mercy on us.

Be merciful to us. Hear us Infant Jesus.
Be merciful to us. Spare us Infant Jesus.
From the slavery of the Child of Adam, deliver us, O Infant Jesus.
From the slavery of the devil, deliver us, O Infant Jesus.
From the concupiscence of the flesh, deliver us, O Infant Jesus.
From the malice of the world, deliver us, O Infant Jesus.
From the pride of life, deliver us, O Infant Jesus.
From the inordinate desire of knowing, deliver us, O Infant Jesus.
From blindness of spirit, deliver us, O Infant Jesus.
From an evil will, deliver us, O Infant Jesus.
From our sins, deliver us, O Infant Jesus.
Through thy most pure conception, Hear us, O Infant Jesus.
Through thy most humble nativity, Hear us, O Infant Jesus.

Through thy tears,
Through thy most painful circumcision,
Through thy most glorious manifestation,
Through thy most pious presentation,
Through thy most innocent conversation,
Through thy most divine life,
Through thy poverty,
Through thy many sufferings,
Through thy labours and travels,
Hear us, O Infant Jesus.

Lamb of God, who takest away the sins of the world, spare us, Infant Jesus.

Lamb of God, who takest away the sins of the world, hear us, Infant Jesus.

Lamb of God, who takest away the sins of the world, have mercy on us, O Infant Jesus.

Let us Pray.

O LORD Jesus, who didst, for the love of us, vouchsafe to reduce thy incarnated divinity and most divine humanity, to the humiliating state of birth and infancy, grant that we, acknowledging thy infinite wisdom in thy infancy, thy power in thy weakness and thy majesty in thy littleness, may adore thee, a little one on earth, and behold thee great in Heaven, who livest and reignest with God the Father, in unity with the Holy Ghost, world without end. Amen.

THE

LITTLE OFFICE

OF THE

BLESSED SACRAMENT.

At Matins.

V. MAN hath eaten the bread of angels; and the table of our Lord is prepared for him.
R. Amen.
V. O LORD, open thou my lips.
R. And my mouth shall declare thy praise.
V. O God, incline unto my aid.
R. O Lord, make haste to help me.
V. Glory be to the Father, and to the Son, and to the Holy Ghost, &c.

The Hymn.

PANGE LINGUA.

SING, O my tongue, devoutly sing,
The glorious body's mystery,
And of that precious blood the king
Of nations poured forth, to free
The world from a disastrous doom:
O blessed fruit of noblest womb!

Ant. O how sweet, O Lord, is thy spirit, who, that thou mightest show thy sweetness towards thy children, by most sweet bread sent from Heaven fillest the hungry with good things, sending the rich away empty.

V. Thou hast given us, O Lord, bread from Heaven. *Allelujah.*

R. Replenished with all sweetness and delight. *Allelujah.*

The Prayer.

O GOD, who in this wonderful sacrament has left us a perpetual memory of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually perceive in our souls the fruit of thy redemption; who with the Father and the Holy Ghost livest and reignest, ever one God, world without end. Amen.

At Prime.

V. MAN hath eaten the bread of Angels; and the table of our Lord is prepared for him.

R. Amen.

V. O God, incline unto my aid.

R. O Lord make haste to help me.

V. Glory be to the Father, &c. *Allelujah.*

The Hymn.

ON us bestow'd, for us, by birth,
He from a virgin did proceed,
And being conversant here on earth
Till he had sown the gospel's seed,
The time of his prolonged stay,
He closed in an admired way.

Ant. O how sweet, O Lord, is thy spirit, &c.

V. Thou hast given us, O Lord, bread from Heaven.

R. Replenished with all sweetness and de light.

The Prayer.

O GOD, who in this wonderful sacrament, &c.

At Third.

V. MAN hath eaten the bread of angels; and the table of our Lord is prepared for him.
R. Amen.
V. O God, incline unto my aid.
R. O Lord, make haste to help me.
V. Glory be to the Father, &c.

The Hymn.

HE on the final supper night,
Among his brethren taking seat,
And well observing th' ancient rite,
Touching the laws prescribing meat,
Gave to the twelve (his chosen band)
Himself for food, with his own hand.

Ant. O how sweet, O Lord, &c.
V. Thou hast given us, O Lord, bread from Heaven.
R Replenished with all sweetness and delight.

The Prayer.

O GOD, who in this wonderful sacrament, &c.

At Sixth.

V. MAN hath eaten the bread of Angels; and the table of our Lord is prepared for him.

R. Amen.
V. O God, incline unto my aid.
R. O Lord, make haste to help me.
V. Glory be to the Father, &c. *Allelujah.*

The Hymn.

TH' incarnate Word, by words he said,
Turn'd into flesh substantial bread,
And wine the blood of Christ was made,
Though sense found nothing altered;
This to confirm in hearts sincere,
There needs no more if faith be there.

Ant. O how sweet, O Lord, is thy spirit, &c.
V. Thou hast given us, O Lord, bread from Heaven.
R. Replenished with all sweetness and delight.

The Prayer.

O GOD, who in this wonderful sacrament, &c.

At Ninth.

V. MAN hath eaten the bread of Angels and the table of our Lord is prepared for him.
R. Amen.
V. O God, incline unto my aid.
R. O Lord, make haste to help me.
V. Glory be to the Father, &c.

The Hymn.

TH' angelic bread may now be styl'd
The bread of man; a heavenly bread,

Committee of Carpenters Hall Company:

nvitation to me to attend the one hun- anniversary meeting of the Continental ses in their hall on this day has, from an ulation of papers and letters during my visit East, escaped my attention until this at. Please excuse apparent neglect. It have afforded me pleasure to attend your ses on an occasion of so much interest. I hey will be attended with all the interest ccasions should naturally inspire.

"U. S. GRANT."

The old hall was visited by hundreds in the g, the doors being thrown open to the . The hall was illuminated, and a band sic was in attendance. Gas jets in front main entrance when lighted typified the n original States, and brought in the new. scription was, "The Nation's Birthplace."

in the year 1876, an

INTERNATIONAL EXHIBI

OF

ARTS, MANUFACTURES, AND PRO

THE SOIL AND MINI

The Exhibition will be opened on the 15th o

and closed on the 19th of October.

APPLICATIONS FOR SPACE.

To secure space for exhibits in the Build the Park early application should be made. necessary forms for application, together wi regulations for exhibitors and needed inform will be forwarded on application to the Office Centennial Commission.

A. T. GOSHORN,
Director G

J. L. CAMPBELL,
Secretary.

831 n

Which types and figures hath exil'd,
And us with wonder hath ecstasied,
That the poor humble servant should
Receive his master for his food.

Ant. O how sweet, O Lord, &c.

V. Thou hast given us, O Lord, bread from Heaven.

R. Replenished with all sweetness and delight.

The Prayer.

O GOD, who in this wonderful sacrament, &c.

At Even Song.

V. MAN hath eaten the bread of angels; and the table of our Lord is prepared for him.

R. Amen.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c. *Allelujah.*

The Hymn.

TO this great sacrament therefore,
Let's give the prostrate worship due
And may the ancient rites no more
Take place, but yield it to the new;
Let faith in Jesus Christ supply
The senses' insufficiency.

Ant. O holy banquet, in which Christ is received, the memory of his passion renewed, the soul is filled with grace, and a pledge of future glory is given us.

V. Thou hast given us, O Lord, bread from Heaven.

R. Replenished with all sweetness and delight.

The Prayer.

O GOD, who in this wonderful sacrament, hast left us a perpetual memorial of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually perceive in our souls the fruit of thy redemption; who with the Father and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

At Compline.

V. MAN hath eaten the bread of Angels; and the table of our Lord is prepared for him.

R. Amen.

V. CONVERT us, O Lord our Saviour.

R. And avert thy anger from us.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

The Hymn.

TO Father and the Son let's bring
  Triumphant praises; let's aspire
Their honour, power and bliss to sing
  While benedictions fill the choir.
To him that is from both deriv'd,
Let equal glory be ascrib'd.

Ant. O how sweet, O Lord, &c.

V. Thou hast given us, O Lord, bread from Heaven.

R. Replenished with all sweetness and delight.

The Prayer.

O GOD, who in this wonderful sacrament, &c.

The Commendation.

JESUS, redeemer of us all,
To thee devoutly I present,
These pious hours canonical,
In honour of the sacrament
Of thy blest body; grant that I
May live in heaven eternally.—Amen.

The Litany of the Blessed Sacrament.

LORD have mercy on us.
Christ have mercy on us.
Lord have mercy on us.

O God the Father, creator of the world, have mercy on us.

O God the Son, redeemer of mankind, have mercy on us.

O God the Holy Ghost, have mercy on us.

O Holy Trinity, three persons in one God, have mercy on us.

Jesus, God and man, in two natures one divine person, have mercy on us.

Jesus, our wonderful God, who for us vouchsafest to subject thy almighty self to the power of man, and immediately descend upon our altars, when the priest pronounces the words of consecration, have, &c.

Jesus, our incomprehensible God, whose immensity the Heaven of Heavens cannot contain, and yet vouchsafest personally to reside in our churches, and dwell among us in a little tabernacle, have, &c.

Jesus, our sovereign king, on whose throne above, all the glorified spirits continually wait, and yet vouchsafest here in our most solemn processions to be accompanied by such mean attendants as we, have, &c.

Jesus, our heavenly physician, who dwellest in the place of immortal bliss, and yet disdainest not to come in person to our houses of clay, visiting us on our beds of sickness, and giving us thyself to comfort our sorrows, have, &c.

Jesus, our glorious God, who sittest at the right hand of the eternal Father, adored by innumerable angels, and encompassed with the splendours of inaccessible light, have, &c.

Jesus, our glorious God, who, condescending to the weakness of our nature, coverest all thy glories under the familiar forms of bread and wine, and permittest thyself to be seen, touched and tasted by such inconsiderable wretches as we, have, &c.

Jesus, our gracious God, who concealing the awful brightness of thy majesty, under those low and humble veils, sweetly invitest us to approach thy person, and open our miseries before

thy eyes, and deliver petitions into thy hands, have, &c.

Jesus, our gracious God, who to communicate thy divine nature to us miserable sinners, humblest thyself to enter into our mouths, and descend into our breasts, and by an inconceivable union become one with us, have, &c.

Jesus, the bread of life, that came down from Heaven, of which whosoever eats, shall live eternally, have, &c.

Jesus, the heavenly manna, whose sweetness nourishes thy elect in the desert of this world, have, &c.

Jesus, the food of angels, whose deliciousness replenishes our hearts with celestial joys, have, &c.

Jesus, the Lamb without spot, who every day art sacrificed, yet always remainest alive, every day eaten, yet still continuest entire, have, &c.

Jesus, the good shepherd, who fearest not to lay down thy life for thy sheep, nor sparest to feed them with thy own body, have, &c.

Jesus, who in this high and venerable mystery, art thyself, both priest and sacrifice, have, &c.

Jesus, who in this sacred memorial of thy death, hast abridged all thy wonders into an accumulative miracle, have, &c.

Jesus, who in this admirable sacrament hast contracted all thy blessings into one stupendous bounty, have, &c.

Jesus, who by the blessed fruit of the tree of life restored us again to immortality, have, &c.

Jesus, who by sanctifying the most familiar

and necessary of thy creatures, to build us up into a pure desire of thee, teaching us the only right use of all the rest, have, &c.

Jesus, who by becoming thyself the daily food of our souls in this life, preparest us to live on thee eternally in the next, have, &c.

Jesus, who in this divine banquet of charity, givest us possession of thy grace here, and a secure pledge of thy glory hereafter, have, &c.

Have mercy, O Lord, and pardon our sins.

Have mercy, O Lord, and hear our prayers.

From presuming to fathom the omnipotence of God, by any discourse of human understanding, deliver us, O Lord.

From presuming to interpret the great secrets of thy will, by the uncertain rule of our private opinions, deliver us, O Lord.

From all distraction and irreverence in assisting at this awful sacrifice, deliver, &c.

From neglecting to come to this holy table, and from coming negligently, deliver, &c.

From unworthy and unfruitful receiving this adorable sacrament, deliver, &c.

From hardness of heart, and ingratitude for so unspeakable a blessing, deliver, &c.

By thy irresistible power which changes the course of nature as thou pleasest, deliver, &c.

By thy unsearchable wisdom, which disposes all things in perfect order, deliver, &c.

By thy infinite goodness, which freely bestows on us thyself in this incomprehensible mystery, deliver, &c.

By thy blessed body broken for us on the

cross, and really given us in the holy communion, deliver, &c.

By thy precious blood shed for us on the cross, and substantially present in the chalice of benediction, deliver us, O Lord; we sincerely beseech thee to hear us.

That we may always believe thy sacred word, and submit our reason to the decision of thy church, we beseech thee to hear us.

That by this sacred oblation we may solemnly protest thy infinite perfections in thyself, and supreme dominion over all things, we beseech, &c.

That by this sacred oblation, we may humbly acknowledge our perpetual dependence on thee, and absolute subjection to the disposure of thy will, we beseech, &c.

That we may eternally adore thy goodness, who having no need of us, hath contrived such wonderful endearing motives to make us love thee and be happy, we beseech, &c.

That we may thankfully comply with thy gracious condescendence to be united to us, by a fervent desire of becoming one with thee, we beseech, &c.

That still before we approach this royal banquet, we sincerely procure our reconcilement to thee, and be perfectly in charity with all the world, we beseech, &c.

That in the instant of receiving thy sacred body, our souls may swell with reverence and love to attend and entertain so glorious a guest, we beseech, &c.

That returning from this great and holy eucharist, we may recollect all our thoughts to

praise and bless thee, and immediately apply our utmost endeavours to the real amendment of our lives, we beseech, &c.

That by this heavenly preservative, our hearts may be healed of all their infirmities, and strengthened against all relapses, we beseech, &c.

That as by faith we adore thee here under these sacred veils, we may hereafter see thee face to face, and in that blissful vision eternally rejoice, we beseech thee hear us.

O Lamb of God who takest away the sins of the world, spare us, O Lord.

O Lamb of God who takest away the sins of the world, hear us, O Lord.

O Lamb of God who takest away the sins of the world, have mercy on us.

The Antiphon.

THE glorious King of heaven and earth, to show the riches of his bounty, has prepared a solemn and splendid feast, and by this gracious invitation, calls even the meanest of his subjects to sit down at his table: "Come to me all ye that labour and are opprest, and I will refresh you: for my flesh is meat indeed, and my blood is drink indeed."

V. Thou hast given us, O Lord, bread from Heaven. *Allelujah.*

R. Replenished with all sweetness and delight. *Allelujah.*

V. O Lord, hear our prayer.

R. And let our supplications come unto thee

The Prayer.

O GOD, who, in this wonderful sacrament, hast left us a perpetual memorial of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually perceive in our souls, the fruit of thy redemption; who with the Father and the Holy Ghost, livest and reignest ever one God world without end. Amen.

MEDITATIONS.

Of Judgment.

CONSIDER that instantly, after death, thy soul is to be presented before the bar of God's judgment, according to that of the Apostle: "After death comes judgment." And again, "All of us must appear before the tribunal of Christ, that every one may give an account of his deeds, good or evil." Which particular judgment is no less to be feared, than the general doom at the end of the world; because, as St. *Augustin* saith, "Such as God finds man in his last day, such doth he judge him in the world's last day."

2. Consider the person of the Judge, even Christ both judge and witness, who knows all your crimes; and therefore will award a most just and irrevocable sentence in thy cause: to wit, either "Come ye blessed," or "Go ye cursed."

3. Consider the strictness of the account that then is to be required at your hands: to wit, not only of thy deeds, but of every idle word and

most secret thought of thy heart; and how the devils will be ready at hand, together with thy own conscience, not only to accuse thee, but to amplify and increase thy offences, and to extenuate thy good deeds.

4. Desire of God, that this judgment may be always before thy eyes, to the end thou mayest the more forbear to sin.

Of the Blessed Sacrament.

CONSIDER that so often as thou dost communicate, thou art made the tabernacle of the blessed Trinity, surrounded with millions of angels, continually singing, Holy, holy, holy. Think then with what angelical purity thy soul ought to be prepared, fit for the entertainment of him, who hath said, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." And on the contrary, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the body of the Lord."

CONSIDERATION.

Of the deformity of Mortal Sin.

THE soul of a man, that is in the state of grace, is the temple of the Holy Ghost, gloriously beset with many lights, wherein the Holy Ghost himself dwelleth. If he commit but one mortal sin, presently as with a whirlwind, those heavenly lights are put out; and the room is filled with intolerable stench, darkness and smoke: the Holy Ghost with all his blessed spirits departing

thence, and the devils presently flocking thither in troops, disturb and defile the same with all manner of uncleanness.

The Circumstances and Application, as before.

AN ACT OF HUMILITY.

I CONFESS myself to be a most grievous sinner; yea, the very sink of iniquity, who, (by reason of my manifold transgressions, wherewith I have, and daily do offend my glorious Creator) am no other than a loathsome carcase to be thrown out from the sight and society of men. Notwithstanding such is the patience and longanimity of my Lord God, as contrary to my demerits, I am yet suffered to breathe, and vouchsafed to live (though unworthy the meanest) among his other creatures, being in comparison even of the very worst, but a stain and corruption; yea, a very counterfeit among the orient pearls.

That my brethren, and others, with whom I live and converse, do better think of me, is by reason of their virtue, and my deep hypocrisy; their charity in judging the best of all, and my dissimulation, who endeavour to conceal that from the eyes of men, which is known to my own conscience, and, alas! too manifest in the sight of God; yea, such is the corruption of my heart, and so far am I from answering to the good motions of God's holy spirit, and from a due co-operation with his heavenly grace, as even my best actions, and those wherein I most labour to approve myself to him, I fear, taste too

strongly of pride, self-love and hypocrisy; of which were I once, by God's mercy, thoroughly purified, then perhaps might I, even from my heart's desire (as I deserve) be contemned of all, and be accounted not humble, but (as I am in truth) most vile and contemptible.

SHORT ACTS OF VIRTUE,

Which may be leisurely and distinctly suggested to sick persons in time of danger: yet so as not to fatigue them with too much reading.

O MY God, I firmly believe whatever thy holy Catholic Church believes and teaches, and, with the assistance of thy divine grace, I will die in this belief. Increase, O Lord, and strengthen my faith.

In thee, O Lord, I place my whole confidence. I hope to possess eternal life through thy infinite mercy, and the merits of my Saviour Christ Jesus. O let me not be confounded for ever. My God! I love thee with my whole heart and soul, above all things, because thou art infinitely good, and worthy of all love.

I love my neighbour, nay, and even my enemies, for the love of thee. O my God! it grieves me to my soul for having so ill served so good a master. O that my heart could break asunder with sorrow for having offended thee by the sins of my past life. O that I had never offended so good a God! O unhappy day that I neglected to love thee! Too late, too late have I begun

to love thee! I confess mine iniquities are many and grievous, but they cannot lessen my confidence in thy mercies, which are infinitely greater than my sins.

I most humbly ask pardon for them. I detest them because they displease thee. O God, be merciful to me a sinner. O grant me a true and sincere contrition, and let not the enemy of my soul have any power over me, either now or at my last hour.

Pardon me, O Jesus. Hear me, O Jesus. Save me, O Jesus. I renounce from this moment, and for all eternity, the Devil and all his works. I abhor all his suggestions and temptations. I will by no means give admittance, or consent to them.

Grant me, O Lord, the most precious gift of final perseverance, that whenever my hour comes, I may die in thy grace. I beg pardon of all those whom I have any ways offended, and sincerely forgive all those who have any ways offended or injured me, or who wish me any kind of evil whatsoever.

I recommend my soul to God my Creator, who made me out of nothing; to Jesus Christ my Saviour, who redeemed me with his blood; to the Holy Ghost, who sanctified me in the water of Baptism.

Praise, honour, and glory be to thy name for ever, O my God, for all the graces and benefits which I have received from thy bounty during the whole course of my life.

May thy providence be ever blessed and praised, for all the sufferings I have endured. O,

receive them in satisfaction for my sins. I offer up to thee, O my crucified Redeemer, all that I now suffer, or may have yet to suffer, to be united to, and to be sanctified by thy passion.

I am content to suffer here, in hopes that my momentary pains and sufferings will be soon changed into an eternity of happiness and comfort.

Let the flesh suffer and perish, so that the spirit be safe. Scourge and afflict my body, but spare my soul for all eternity. Here wound me, here burn me, here cut me asunder; but spare me at my last hour.

My whole confidence, either of living or dying well, is grounded on the infinite merits of my Redeemer's death and passion, and the blood he hath shed for my sins.

Receive, O eternal Father, his precious merits in full satisfaction for all my offences. O let me never be separated from thee.

Wound my heart with thy love, that it may relish nothing that is earthly. Take off my thoughts from this mortal life, that all my comfort may be placed in thee alone.

Dispose of my soul, that it may be prepared at thy call to go forth to meet thee, and become thy habitation for ever.

To thee I resign my heart and bequeath my soul. O do not cast me off amongst the reprobate, but make me fit to appear in thy sight.

O happy hour! when shall I behold thee? O sweet Jesus! when shall I appear before thy face? when shall I be disengaged from this earthly habitation, that I may come to the en-

joyment of thee? when shall I be released from this prison, this miserable Babylon, this place of banishment, that I may bless thy name, and join with thy angels and saints in thy everlasting praise?

When shall I lay down this cumbrous weight of flesh, and be delivered from this body of death, which I have loved too well?

Thou hast in thy justice decreed that I should die. I most humbly submit to the sentence, and readily accept it in the spirit of penance, in order to honour thee by the sacrifice of my life, and to give a proof of my obedience to thy orders.

I am content to die for thy glory, and to testify that I love thee better than myself.

I am content to die, that I may no longer offend thee, but that I may love thee, possess thee, praise thee, bless thee, and glorify thee for ever in Heaven. I am content to die, to expiate by my death and sufferings, all the sins which I have committed ever since I came into the world.

I am ready and willing to be deprived of every thing I have loved upon earth. I renounce all the vanities of the world, and now willingly bid farewell to this vale of tears and miseries.

Heaven is my happier home. Paradise is much more pleasant and agreeable, and death is the path that leads to it.

O happy news of my departure! I hope I shall soon hear the choirs of Angels sing forth the immortal praise of my God. To dwell one day in his holy palace, in the company of the

blessed, is better than to be a thousand years in the tabernacles of sinners.

Let slow death then hasten on, that dying I may be no longer exposed to the dangerous occasions of sins, but that I may see and enjoy thee, my God, in Paradise, and love thee eternally in the regions of bliss and immortality.

O Heavenly Jerusalem! O beautiful city of God, my happy home! When shall I arrive in thy sacred tabernacles?

Take courage, my soul. Thy hour approachest. Eternity comes on. Thy miseries and sorrows will soon have an end.

Thou art going to the nuptials of the Lamb. Thou art going to the Land of the Living.—Thou art going to a kingdom where the God of all glory displays his grandeur with the greatest magnificence.

O welcome the approaching hour of death, which is to remove thee to a better life, and to translate thee from misery to felicity, from death to immortality.

Jesus Christ was crucified and died for thee. Be ready then to die for him, that thou mayst enjoy him in the kingdom of Heaven, which he has promised to those who put their trust and confidence in him. (*Here the assistants may show a Crucifix to the sick person.*) Contemplate him expiring on the painful bed of the Cross, without any other pillow to support his head but a crown of thorns. Behold his merciful arms extended to embrace thee. See his sacred side laid open to grant thee admittance to his heart. See his blessed head laid down to give the kiss

of Peace. See at how dear a rate he has purchased thy salvation. See what he suffered for thy sake. Embrace him with the most tender affection, and with a firm confidence that thou wilt soon see him in Heaven, whom thou now beholdest fastened on a Cross. Yes, my divine Redeemer, I embrace thee with all the affections of my soul. I depend on thy merits, and take shelter in thy bleeding wounds. I trust thou wilt not suffer me to be for ever miserable, because thou art infinitely good and merciful. Since I have thy blood to plead in my behalf, why should I fear? Why should I tremble at the thoughts of death, when I consider that thou hast satisfied for my sins, paid my debts, and laid down thy life for my salvation?

I am not afraid of Hell, though I have deserved it; because my dear Jesus has purchased Heaven for me.

I hope in his mercy: and all the artifices of the infernal spirits shall never induce me to relinquish my hope.

In spite of them all, I will sing eternal praises to thee, O blessed Trinity—Father, Son, and Holy Ghost; I will adore thy mercies, and will possess and love thee for ever.

I will now say, what, perhaps I shall not be able to say at my dying moments—"O Father of Mercies, and God of all consolation, into thy most merciful hands I recommend my soul, both for time and eternity."

Now instead of then, when, perhaps, I may be deprived of the use of speech and reason, I offer thee, O Lord, my heart, my life, my agony,

my pains, my anguish, my distress, and my death, to be united to the bloody sweat and agony of my dear Saviour Jesus Christ.

Now, as well as at the time of my departure, I renounce Satan, and declare my abhorrence of whatever evil thoughts he shall then suggest to me.

O God of my heart, my portion and my inheritance for ever! I desire to love thee, as the Angels of Heaven love thee. O how good hast thou been to me, and how ungrateful have I been to thee? I grieve from the bottom of my heart that I ever offended thee, who art infinitely amiable. Forgive me, dear Jesus! forgive me, O Father of Mercies!

O my God and my All! my soul doth thirst after thee. When shall I come and appear before thee, O thou Fountain of Mercy! O who will deliver me from this body of death! I desire to be dissolved, and to be with Christ; for Christ is my life; and to die will be my gain.

How lovely are thy tabernacles, O Lord God of Hosts! I love the beauty of thy house, and the place of thy glorious abode. "The eye hath not seen, the ear hath not heard, nor hath it entered into the heart of man to conceive what excellent things God hath prepared for those who love him."

What have I more to do with the world? And in Heaven, what can I desire but thee only, O Lord? Now dost thou send away thy servant in peace.

I am weary of this life. I willingly take my leave of this world, and of all terrestrial objects.

Nothing, O good Jesus! nothing more shall ever separate me from thee.

O holy Mary, Mother of God, who didst assist at the death of thy beloved Son Jesus, obtain for me the grace of a happy death.—Glorious St. Michael, Prince of the heavenly host, intercede for me at the hour of my death that I may depart this world in the grace and favour of my Creator.

O holy Angel Guardian, to whose care God in his mercy has committed me, stand by me at the dreadful hour; protect me against all the powers of darkness; defend me from all my enemies, and conduct my soul to the mansions of eternal repose.

O all ye blessed Angels and Saints of God, assist me by your intercession, in this last and dreadful passage.

O Lamb of God, who takes away the sins of the world, be thou then to me a powerful Redeemer and Advocate with the Father.

Let those hands which were nailed to the Cross, plead in my behalf, and open to me the gates of Heaven.

Be thou a Jesus to me, and save my soul at that awful period. Hide me in thy wounds, and protect me under the shadow of thy wings.

O good Shepherd of souls! do not forsake me when all other things leave and abandon me, but conduct my soul into eternal rest.

Suffer thy passion and death to stand betwixt my soul and thy justice; and let these comfortable words sound then in my ears, "This day shalt thou be with me in Paradise."

O sweet Comforter of desolate and distressed souls, let me then experience the multitude of thy tender mercies, when my soul shall be in conflict with the pangs of death.

Be mindful of thy poor creature, whom thou hast redeemed with thy precious blood.

Remember thou hast bought my soul at a dear rate. O let not thy precious blood be lost on me, or spilt in vain.

O let not my soul perish, which cost thee so great a price.

Thou hast promised that whoever shall invoke thy name with faith and confidence, shall be saved: I invoke thy sacred name, O Jesus, with my whole heart, and with all possible respect and devotion: do not then suffer me to be lost for ever.

Help me O God my Saviour: and for the glory of thy blessed name deliver me. Look with an eye of pity on this poor piece of clay, and succour me in my distress.

I beseech thee, by thy sufferings on the Cross, especially at that hour when thy blessed soul left thy sacred body, have mercy on my soul at the time of its departure from mine.

Call me to thyself, and receive me into the number of thine elect, that I may praise thee without end.

O Jesus, Son of the living God, have mercy on me.

Give me thy blessing, O most loving Jesus, Lord Jesus receive my soul.

Receive me, good Jesus, in thy mercy! receive my soul in peace.

Glory be to the Father, and to the Son, and to the Holy Ghost, &c.

Post Hominem Vermis; post Vermem fœtor et horror;
Sic in non hominem vertitur omnis homo.

A Prayer of St. Jerom in time of Agony.

MERCIFUL Jesus, thou art my strength, my refuge, and my deliverer; in thee have I believed and hoped; thee have I loved. Call me now, I beseech thee, and I will answer. Stretch forth thy hand of mercy to the work of thy hands, and let me not perish, whom thou hast redeemed with thy blood.

It is now time for dust to return to dust, and my spirit to thee who gavest it: Open then, Lord, the gate of life, and receive me; receive me, most merciful Lord, according to the multitude of thy tender mercies, who receivedst the thief on the Cross, and now prepare my soul for hearing the same promise of mercy which he did.—I am sick, O Lord, and my life is withering away; therefore I come to thee, my physician. Heal me then, my God, and I shall be healed: let me not be confounded; because I put my trust in thee. In thee have I hoped; let me not be cast off for ever.

But who am I, most merciful Lord, that I should speak thus boldly to thee? I am a sinner, one grown up in sin, a rotten carcase, a vessel of corruption, and food of worms. But spare me still, my God; for what victory is there in overthrowing me, who am but as dust before the wind? Forgive me all my sins, and deliver me from my distress.

Arise and help me, Lord; arise and let thy mercy plead for me. Let my prayer ascend before thee, and stretch forth thy hand to help me. For behold I am covered with sin, and have done evil in thy sight; and there is none can heal me but thou, my God. If thou hadst not paid my ransom, by dying on the Cross, should not I have been for ever miserable? Remember then, O merciful Jesus, that I have a share in that price that was paid. It was for me also, though most unworthy, thy blood was shed; let me, therefore, have a part in this mercy.

I confess I have many times offended against thee, and therefore am not worthy to be called thy child: But turn away thy face, I beseech thee, from my sins, and blot out all my iniquities. Deal not with me according to what I deserve, nor chastise me according to my iniquities; but help me, O God, my Saviour, and for the glory of thy name deliver me. Now at this hour show mercy to me, and whenever I depart, receive me into the number of thy family, that I may be one of those who are to praise thee for ever.

Prayers to be recited by the Assistants when a Dying Person loses the Use of Speech.

LORD Jesus Christ! we beseech thee, by thy bitter agony and prayer in the garden, that thou wouldst be pleased to be an advocate with thy eternal Father, in behalf of this thy servant: Lay before him all those drops of blood which in thy anguish of spirit flowed from thy body, and offer them for the remission of all his *(her)* sins; that, in this hour of extremity, he *(she)*

may be discharged from that hand-writing of sin which stands against him *(her)* and from that punishment which he *(she)* fears to be too justly due to his *(her)* sins. "Our Father." "Hail Mary."

LORD Jesus Christ! who for our salvation wast pleased to suffer death on the cross, we beseech thee to offer up all the anguish and pains thou didst then endure, and most especially at the hour of thy death, in behalf of this thy servant, that they may be accepted in his *(her)* favour, for the good of his *(her)* soul, for the obtaining of a happy hour, and for the release from that punishment which he *(she)* has deserved for his *(her)* sins. "Our Father." "Hail Mary."

LORD Jesus Christ! who hadst such a boundless love for man as induced thee to become man for our salvation, we beseech thee to let this thy infinite charity and goodness towards mankind so plead with thy eternal Father in behalf of this thy poor servant, that, by thy powerful mediation, his *(her)* soul, at the moment of its departure from the body, being freed from the bonds of sin, may find a free admittance through the gate that leads to the mansions of eternal bliss. "Our Father." "Hail Mary."

LORD Jesus Christ! who by thy precious blood hast redeemed us, we beseech thee to imprint deep in the soul of this thy servant the memory of thy most sacred wounds, that having them perpetually in his *(her)* sight, he *(she)* may be encouraged to suffer with patience and resolution, and be armed against all the pangs of

death. Thus let him *(her)* cheerfully submit to all the difficulties of his *(her)* condition, and begin, even here, to be united to thee with a love that shall never end.

Grant him *(her)* now to partake of the fruit of thy holy incarnation, of thy bitter passion, of thy glorious resurrection, and admirable ascension.

Grant that he *(she)* may be sensible of the effects of thy holy mysteries and Sacraments, and of all the prayers which are offered to thee by the whole Church.

Remember, O Lord, that thou wast once in the straits of death; that in this extremity, after crying out to thy eternal Father, and commending thy spirit to him, thou didst expire. Behold now, this thy servant in his *(her)* anguish crying aloud to thee: stand thou by him *(her,)* defend and comfort him *(her)* in this his *(her)* distress, and receive his *(her)* soul into thy merciful embraces.

Remember, O Jesus, that thy arms were stretched forth, thy side opened, and thy sacred head bowed down from the cross; have regard now, we beseech thee, to the soul of this thy servant, which departing out of this world, seeks refuge in thee; receive it into thy arms, clasp it to thy breast, and there let it hide itself, secure from the attacks of all its enemies, till the anger of God pass over. Into thy hands we commend his *(her)* spirit, which has been created and redeemed by thee; despise not, we beseech thee, the work of thy hands.

O CHRIST JESUS, who wast crucified for

our redemption, we beseech thee, by that love which brought thee from heaven, to have compassion on the soul of this thy servant; forgive him *(her)* all his *(her)* sins, and by the merits of thy bitter passion satisfy for all his *(her)* failings, and supply his *(her)* defects; let him *(her)* now experience the multitude of thy tender mercies, and be sensible how good thou, O Lord, art. Dispose now his *(her)* soul by thy grace, that she may be prepared at thy call to go forth to meet thee her heavenly bridegroom. Grant him *(her)* we beseech thee, true patience and perfect resignation in his *(her)* pains and anguish. Give him *(her)* full discharge from all his *(her)* sins; confirm his *(her)* faith; strengthen his *(her)* hope, and perfect his *(her)* charity, that, departing hence, his *(her)* soul may be received into thy mercy. O dear Redeemer, by that distress which thou didst suffer on the cross, when thou criedst out to thy eternal Father, we pray thee to shew mercy on this thy servant, in his (*her*) extremity: hear the sighs and desires of his (*her*) heart: and since he (*she*) now is deprived of the faculty of speech, speak thou for him (*her*) we beseech thee, who art the eternal Word, and to whom the Father will refuse nothing.

By thy victory over death, and the infinite merits of thy passion, we beseech thee, on behalf of this thy servant, to have no other thoughts but of peace, of mercy, and comfort, and not of affliction Bear him (*her*) up against all distrust and despair, deliver him (*her*) from his (*her*) necessities, and be his (*her*) comforter

in his (*her*) distress. Let those hands which were once nailed to the Cross, now plead for him (*her*,) and obtaining his (*her*) pardon, conduct him (*her*) into thy eternal rest.—*Amen.*

A PRAYER OF THANKSGIVING

Upon the recovery of a Person from the Bed of Sickness.

ALMIGHTY and everlasting God, I here acknowledge thy blessing in the recovery of my health, and return thee my most hearty thanks for it. I beg thy grace for the making a better use of it than hitherto I have done · that I may correct all the errors of my past life, that I may improve in virtue, be an example to others, and sanctify that health to thee which is now thy special gift; that thus living to thee, I may be ever prepared for my last hour: Through Jesus Christ our Lord. Amen.

Bless the Lord, O my soul; may he be praised and glorified for ever.

Bless the Lord, O my soul, and forget not all his benefits.

Blessed be the Lord God of our fathers: Let praise and glory be given to him for ever.

I will praise thee, O my God, while I live: I will glorify thy holy name while I have my being

O magnify the Lord with me, all ye holy Angels · praise him, all ye Saints.

I will bless the Lord at all times: his praise shall be ever in my mouth.

Give glory to the Lord, for he is good, for his mercy endureth for ever.

Blessed be the name of the Lord, from henceforth, now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Glory be to the Father, &c.

THE

RECOMMENDATION OF A SOUL DEPARTING.

LORD *have mercy upon us.*
Christ *have mercy upon us.*
Lord *have mercy upon us.*

Holy Mary,
All ye holy Angels and Archangels,
Holy Abel,
All ye Choir of the Just,
Holy Abraham,
St. John Baptist,
St. Joseph,
All ye Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
} *Pray for him* (her.)

St. Stephen,
St. Laurence,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,
All ye holy Bishops and Confessors,
St. Benedict,
St. Francis,
All ye holy Monks and Hermits,
St. Mary Magdalene,
St. Lucy,
All ye holy Virgins and Widows,
Pray for him (her.)

All ye Saints of God, *make intercession for him* (her.)
Be merciful, *spare him* (her) *O Lord.*
Be merciful, *deliver him* (her) *O Lord.*
Be merciful, *receive him* (her) *O Lord.*

From thy Anger,
From the danger of Death,
From an ill End,
From the pains of Hell,
From all Evil,
From the Power of the Devil,
Through thy Nativity,
Through thy Cross and Passion,
Through thy Death and Burial,
Through thy glorious Resurrection,
Through thy Admirable Ascension,
Through the Grace of the Holy Ghost the Comforter,
In the day of Judgment,
Deliver him (her) *O Lord.*

We Sinners *beseech thee to hear us.*

That thou spare him (*her*,) *We beseech thee to hear us.*

Lord have mercy upon us Christ have mercy upon us. Lord have mercy upon us.

Let us Pray.

DEPART then, O Christian soul, out of this miserable world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the Angels, Archangels, Thrones, Dominations, Cherubim, and Seraphim; in the name of the Patriarchs and Prophets, of the holy Apostles and Evangelists, of the holy Martyrs and Confessors, of the holy Monks and Hermits, of the holy Virgins, and of all the Saints of God—let thy place be this day in peace, and thy abode in holy Sion: through Christ our Lord. Amen.

GOD of clemency, God of goodness! O God, who, according to the multitude of thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this thy servant (N) and grant him (*her*) a full discharge from all his (*her*) sins, who most earnestly begs it of thee. Renew, O merciful Father, whatever is corrupt in him (*her*) through human frailty, or by the snares of the enemy; make him (*her*) a true member of the Church, and let him (*her*) partake of the fruit of thy Redemption. Have compassion, O Lord, on his (*her*) sighs, have pity on his (*her*) tears, and admit him (*her*) to the Sacrament of

thy reconciliation, who has no hope but in thee: Through Christ our Lord. Amen.

I recommend thee, dear brother *(sister)* to Almighty God, and commit thee to his mercy, whose creature thou art; that having paid the common debt, by surrendering thy soul, thou mayst return to thy Maker, who formed thee out of the earth. May, therefore, the noble company of Angels meet thy soul at its departure. May the court of the Apostles receive thee. May the triumphant army of glorious Martyrs conduct thee. May the crowd of joyful Confessors encompass thee. May the choir of blessed Virgins go before thee; and may a happy rest be thy portion in the company of the Patriarchs. May Jesus Christ appear to thee with a mild and cheerful countenance, and give thee a place among those who are to be in his presence for ever. Mayst thou be a stranger to all who are condemned to darkness, chastised with flames, and punished with torments. May God command thy wicked enemy with all his evil spirits, to depart from thee. May the infernal spirits tremble at thy approach, encompassed by Angels, and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate him fly before his face. Let them vanish like smoke; or as wax before the fire, so let sinners perish in the sight of God. But as to the just, let them rejoice and be happy in his presence. May all the ministers of Hell be filled with confusion and shame, and let no evil spirit dare to stop thy course to Heaven. May Christ Jesus, who was

crucified for thee, be thy deliverer. May he deliver thee from death, who for thy sake vouchsafed to die. May Christ Jesus, the Son of the living God, place thee in his Garden of Paradise; and may he, the true Shepherd, own thee for one of his flock. May he absolve thee from all thy sins, and place thee at his right hand, in the inheritance of his elect. O may it be thy happy lot to behold thy Redeemer face to face; to be ever in his presence; in the beatific vision of that Eternal Truth, which is the Joy of the blessed. And thus placed among those happy spirits, mayst thou be for ever filled with heavenly sweetness. Amen.

RECEIVE thy servant, O Lord, into that place, where he (*she*) may hope for salvation from thy mercy. *R.* Amen.

Deliver, O Lord, the soul of thy servant from all dangers of Hell, and from all pain and tribulation. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah in the flood. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from the midst of the Chaldeans. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his afflictions. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by his father. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom, and the flames of fire. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh King of Egypt. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the lion's den. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the fiery furnace, and from the hands of that unmerciful King. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from her false accusers. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hands of Saul and Goliah. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison. *R.* Amen.

And, as thou deliveredst that blessed virgin and martyr, St. Thecla, from most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys. *R.* Amen.

Let us Pray.

WE commend to thee, O Lord, the soul of this thy servant; and beseech thee, O Jesus Christ, Redeemer of the World, that as in thy mercy to him (*her*) thou becamest man, so now thou wouldst vouchsafe to admit him (*her*) into

the number of the blessed. Remember, O Lord, that he (*she*) is thy creature, not made by strange gods, but by thee, the only true and living God; for there is no other God but thee, and none can work thy wonders. Let his (*her*) soul find comfort in thy sight, and remember not his (*her*) former sins, nor any of those excesses which he (*she*) has fallen into through the violence of passion and corruption. For although he (*she*) hath sinned, yet he (*she*) has still retained a true faith in thee, Father, Son, and Holy Ghost; he (*she*) has had a zeal for thy honour, and faithfully adored thee his (*her*) God, and the Creator of all things.

Remember not, O Lord, the sins or ignorances of his (*her*) youth, but according to thy great mercy be mindful of him (*her*) in thy eternal glory. Let the heavens be opened to him (*her*) and the Angels rejoice with him (*her.*) May St. Michael, the Archangel, the chief of the heavenly host, conduct him (*her.*) May blessed Peter the Apostle, to whom were given the keys of the kingdom of Heaven, receive him (*her.*) May holy Paul, the Apostle and chosen vessel of election, assist him (*her.*) May St. John, the beloved Disciple, to whom were revealed the secrets of Heaven, intercede for him (*her.*) May all the holy Apostles to whom was given the power of binding and loosening, pray for him (*her.*) May all the chosen servants and blessed martyrs of God, who in this world have suffered torments for the sake of Christ, intercede for him (*her,*) that, being delivered from this body of corruption, he (*she*)

may be admitted into the kingdom of Heaven: through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

Should the sick person still continue in distress, it may be proper for the assistants to continue on in Prayer. saying Psalms xxi. *and* cxviii.

The soul being now departed, the following Responsory is said.

COME to his (*her*) assistance, all you Saints of God: meet him (*her*) all you Angels of God; receive his (*her*) soul, and present it now before its Lord. May Jesus Christ receive thee, and the Angels conduct thee to thy place of rest: may they receive thy soul, and present it now before its Lord.

V. Eternal rest grant him (*her*,) O Lord.

R. And let perpetual light shine unto him (*her.*)

May the Angels present him (*her*) now before the Lord.

Lord, *have mercy upon us.*

Christ, *have mercy upon us.*

Lord, *have mercy upon us.*

Our Father, &c

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest grant him (*her*,) O Lord.

R. And let perpetual light shine unto him (*her.*)

V. From the gates of Hell,
R. Deliver his (*her*) soul, O Lord.
V. May he (*she*) rest in peace.
R. Amen.
V. O Lord, hear my prayer;
R. And let my cry come unto thee.

Let us Pray.

UNTO thee, Lord, we recommend the soul of thy servant (N:) that being dead to this world, he (*she*) may live to thee; And whatever sins he (*she*) has committed through human frailty, we beseech thee, in thy goodness, mercifully to pardon: Through Christ our Lord. Amen.

Then, for a conclusion, may be added the following Prayer, which may be also said at the Burial, for the Assistants.

GRANT, O Lord, that while we here lament the departure of thy servant, we may ever remember, that we are most certainly to follow him (*her.*) Give us grace to prepare for that last hour by a good life, that we may not be surprised by sudden death, but be ever watching when thou shalt call, that so with the Spouse we may enter into eternal glory: Through Jesus Christ our Lord. Amen.

A Prayer for all that are buried in a Church, or Church Yard.

O GOD, by whose mercy the souls of all the faithful find rest, grant to all thy servants, here or elsewhere, that have slept in Christ, the full

remission of all their sins; that being acquitted, as well from the guilt as the temporal punishment due to them, they may be speedily admitted into thy heavenly kingdom, and there rejoice with thee for all eternity: Through, &c. Amen.

A Prayer for all the Faithful departed.

PSALM CXXIX.

OUT of the depths I have cried to thee, O Lord: Lord hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt observe iniquities, Lord, who shall stand it?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all its iniquities.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

Let us Pray.

O GOD, the Creator and Redeemer of all the Faithful, grant to the souls of thy servants de-

parted, the remission of all their sins; that through pious supplications they may obtain that pardon which they have always desired: who livest and reignest with the Father, in the unity of the Holy Ghost, one God, world without end. Amen.

It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins. 2 Macc. xii. 46.

A Daily Prayer for a Pregnant Woman.

O LORD God Almighty, Creator of Heaven and Earth, who hast made us out of nothing, and redeemed us by the precious blood of thine only Son, look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me and the tender fruit of my womb from all perils and evils: grant me, in due time, a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments upon me and mine, instead of thy mercies, which I sue for: and therefore I am sensible the first thing I ought to do is to repent, from the bottom of my heart, for all my offences, humbly confess

them, and continually cry to thee for mercy. I detest, then, all my sins with my whole heart, and desire to lay them all down here at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee, and wish that I could expiate them with tears of blood. I humbly beg thy pardon for them, and am sorry from the bottom of my heart that I ever committed them. I here offer myself to make what satisfaction I am able for them; and most willingly accept of whatever pains I may suffer in child-bearing, and offer them up to thee now beforehand for my sins; firmly resolving, by thy grace, never wilfully to offend thee more. Behold here my poor heart, O Lord, and if it be not such as I here express, I desire at least it should be such: I desire it should be that contrite and humble heart which thou dost never despise. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew the petition I made before, and once more I beg of thee, for myself, thy grace, protection, and a happy delivery; and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever: Through the same Jesus Christ thy Son, our Lord. Amen.

A Universal Prayer for all Things necessary to Salvation.

O MY God, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them. I love thee with my whole heart; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my sorrow.

I adore thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant benefactor. I call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner thou willest.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for thy

goodness, a hatred for my faults, a love for my neighbour, and contempt for the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may ever be attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labour to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of Heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear thy judgments; that I may escape hell; and, in the end, obtain Heaven, through the merits of our Lord Jesus Christ. Amen.

THE THIRTY DAYS PRAYER

TO THE B. V. MARY.

In honour of the Sacred Passion of our Lord JESUS CHRIST;

By the devout recital of which, for the above space of time, we may mercifully hope to obtain our lawful request. ☞ *It is particularly recommended as a proper devotion for* every day in Lent, *and all the* Fridays *throughout the Year.*

EVER glorious and blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of dejected and desolate souls, through that sword of sorrow which pierced thy tender heart whilst thine only Son Christ Jesus our Lord suffered death and ignominy on the cross; through that filial tenderness, and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and protection of his beloved Disciple, St. John, take pity I beseech thee on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me, in all my infirmities and miseries, of what kind soever. Thou art the Mother of Mercies, the sweet Consolatrix and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable and forlorn Child of Eve, and hear my prayer: for, since in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure

shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection. Attend, therefore, I beseech thee, with an air of pity and compassion, to my humble and earnest request. I ask it, through the bowels of mercy of thy dear Son; through that love and condescension wherewith he embraced our nature; when, in compliance with the divine will thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world, and bless it with his presence. I ask it, through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father *to remove from him*, if possible, *the bitter chalice* of his future passion. I ask it through the three-fold repetition of his prayer in the Garden, from whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it through the welts and sores of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies by which he was insulted; the false accusations and unjust sentence by which he was condemned to death, and which he bore with heavenly patience: I ask it through his bitter tears and bloody sweat: his silence and resignation: his sadness and grief of heart. I ask it, through the blood which trickled from

his royal and sacred head when struck with his sceptre of a reed, and pierced with his crown of thorns. I ask it, through the excruciating torments he suffered, when his hands and feet were fastened with gross nails to the tree of the cross. I ask it, through his vehement thirst and bitter portion of vinegar and gall. I ask it, through his dereliction on the cross, when he exclaimed,—"My God! My God! why hast thou forsaken me." I ask it, through his mercy extended to the good thief, and through his recommending his precious soul and spirits into the hands of his eternal Father before he expired, saying, ALL IS FINISHED. I ask it, through the blood mixed with water, which issued from his sacred side when pierced with a lance, and whence, a flood of grace and mercy has flowed to us. I ask it, through his immaculate life, bitter passion, and ignominious death on the cross, at which, nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the Temple, the Earthquake, and darkness of the Sun and Moon. I ask it, through his descent into Hell, where he comforted the Saints of the old Law with his presence, and led Captivity Captive. I ask it, through his glorious victory over death, when he arose again to life on the third day, and through the joy which his appearance for forty days after gave thee his blessed Mother, his Apostles and the rest of his disciples; when in thine and their presence, he miraculously ascended into Heaven. I ask it, through the grace of the Holy Ghost infused into the hearts of the disciples,

when he descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the Gospel. I ask it, through the awful appearance of thy Son, at the last dreadful day, when he shall come to judge the living and the dead, and the world by fire. I ask it, through the compassion he bore thee, in this life, and the ineffable joy thou didst feel at thine Assumption into Heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever blessed Virgin! comfort the heart of thy suppliant, by obtaining for me.* And as I am persuaded my divine Saviour doth honour thee as his beloved Mother, to whom he can refuse nothing, so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial loving heart, who mercifully granteth the requests, and complieth with the desires of those that love and fear him. Wherefore, O most blessed Virgin, besides the object of my present petition, and whatever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love of God and my neighbour, contempt of the

* Here mention, or reflect on your lawful request, under the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.

world, patience to suffer affronts and ignominies, nay even, if necessary, an opprobrious death itself, for love of thy Son our Saviour Jesus Christ. Obtain likewise for me, O Sacred Mother of God! perseverance in good works, performance of good resolutions, mortification of self will, a pious conversation through life, and, at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last Sacrament of the Church worthily, and die in thy friendship and favour. Lastly obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting.—*Amen.*

INSTRUCTIONS AND DEVOTIONS

FOR

CONFIRMATION.

CONFIRMATION is a sacrament instituted by our Lord Jesus Christ, to enable us to arrive at the state of perfect Christians, and to strengthen the spiritual life of grace which we received at Baptism. It is called *Confirmation* from its effect, which is to *confirm* and *fortify* those who receive it, with the necessary dispositions, in the possession of the true faith, to arm them against their spiritual enemies, and to complete and finish in them the sanctification which Baptism had begun.—In Baptism we receive the

character of the children of God: In Confirmation we receive the strength of men, and the character of the soldiers of Jesus Christ, says St. Melchiades. In Baptism we are enlisted under the standard of Christ crucified: In Confirmation we are armed with the shield of faith, and enabled to combat against the devil, the world, and the flesh. In Baptism we are regenerated, and receive the sanctifying grace of God for the remission of sins: In Confirmation we are prepared for a spiritual warfare, and receive the Holy Ghost for force and corroboration, that we may stand firm in the divine service for the sake of Christ, with a holy vigour of spirit and constancy of mind, amidst the terrors of the severest trials and persecutions.

The effects of this sacrament appeared visibly not only in thousands of holy martyrs, but also in the apostles, who after they had been confirmed on Whitsunday, by the Holy Ghost coming down upon them, were immediately changed into new men, and were animated by this Divine Spirit to that degree, that sufferings for the sweet name of Jesus became the subject of their glory. —It is evident, from Acts 8 and 19, that the Apostles practised Confirmation, as a means to communicate the graces and gifts of the Holy Ghost to the faithful. It is of Confirmation, also, that St. Paul makes mention, Heb. vi. 1, 2, and 2 Cor. i. 21, 22. where he expressly says: *Now he who confirmeth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the spirit in our hearts.*

The testimonies of the most ancient writers plainly show, that the Church of God, from the Apostles' days, has always believed Confirmation to be a sacrament of the new law, and administered it as such. Among the rest, St. Clement, a contemporary of the Apostles, says, chap. 4. that he received this doctrine from blessed Peter and other Apostles; and therefore he exhorts all, without delay, to hasten to be signed by the Bishop, that they may receive the seven-fold grace of the Holy Ghost, since he cannot be a perfect Christian who wilfully neglects this sacrament. Tertullian, St. Fabian, and St. Melchiades, who flourished in the second, third and fourth centuries; St. Cyprian, St. Jerome, St. Ambrose, &c. have handed down the same doctrine; and St. Augustine, cont. lit. Petil. 2. c. 104. says, in express terms, "The sacrament of chrism, in the kind of visible seals, is sacred and holy, even as baptism itself." Moreover, it is plain, from the 8th chap. of the Acts of the Apostles, v. 14, that the *visible sign* of the imposition of hands has annexed to it an *invisible grace*, viz. the imparting of the Holy Ghost. Consequently Confirmation is a sacrament, as it has all the things necessary to constitute a sacrament, and is a *visible sign of an invisible grace*, &c.

The ordinary minister of this sacrament, is a Bishop only; and it was for this reason that St. Peter and St. John, who were both Bishops, were sent to confirm the Samaritans, who had been converted and baptized by Philip the Deacon; which is an additional proof that Confirma-

tion is a holy sacrament, and not a mere ceremony, as Calvin pretends; for were it only a ceremony that they had administered, why did not Philip, the Deacon, who baptised the Samaritans, use that ceremony! Where was the necessity of sending two bishops to Samaria, as the Apostles did? Acts ch. 8.

As water is made use of in Baptism, so chrism is used in Confirmation. *Chrism* is a sacred ointment, composed of *Oil of Olives* and *Balsam (or Balm) of Gilead*, solemnly blessed by a Bishop on Holy Thursday. The unction, or outward anointing with *Chrism*, represents the inward anointing of the Soul with the gifts of the Holy Ghost; as the outward ablution with water, in Baptism, denotes the inward washing of the Soul by the sanctifying grace of God. The oil, whose properties are to assuage our pains, to fortify the limbs, and to give a certain vigour to the body, represents the spiritual effects of the grace of this sacrament in the soul; and the balm, which is of a sweet smell, and whose property is to preserve bodies from putrefaction, represents the good odour or sweet savour of christian virtues, with which we are to edify our neighbours after having received this sacrament. The form of words used in conferring this sacrament are these: *I sign thee with the sign of the cross, I confirm thee with the chrism of Salvation, in the name of the Father, and of the Son, and of the Holy Ghost.* Whilst the Bishop pronounces the form, he makes the sign of the cross, with the holy chrism, upon the forehead of each person that is to be confirmed,

to give them to understand, that no worldly fear or shame is to deter them from confessing Christ crucified, but that they are openly to profess the doctrine and maxims of his gospel, and live as becomes members of his Church, in spite of the ill example and corrupt maxims of the world. Hence Tertullian says, l. 1, adv. Marc. "The flesh is anointed, that the soul may be consecrated. The flesh is signed, that the soul may be fenced. The flesh, by the imposition of hands, is shadowed; that the soul, by the spirit, may be illuminated."—This is what the Bishop prays for, when turning himself towards those that are to be confirmed, with his hands joined before his breast, he says, *May the Holy Ghost come down upon you, and the power of the Most High keep you from all sins.—Amen.* A little blow is given on the cheek to the persons confirmed, to imprint in their minds, that they are to be ready to bear with meekness and patience, all crosses, persecutions, trials, affronts, and injuries, for the sake and glory of their Lord and Master Jesus Christ. At the same time the Bishop says, *Peace be with thee*, to signify, that the true peace of God, which, as St. Paul says, *exceeds all understanding*, is chiefly to be found in patient suffering for God and his truths. Lastly, the Bishop prays for those who have been confirmed, that the Holy Ghost may ever dwell in their hearts, and make them temples of his glory. After which he dismisses them with his blessing, &c.

Q. Can this sacrament of Confirmation be received more than once?

A. No. Because like Baptism, it imprints an indelible character or spiritual mark in the soul, which always remains.

Q. Is there any spiritual kindred contracted in Confirmation?

A. Yes; the Godfather or the Godmother contracts the same spiritual kindred as in the sacrament of Baptism.

Q. Is Confirmation absolutely necessary to salvation?

A. It is not so necessary but that a person may be saved without it; yet, when a favourable opportunity offers for receiving it, it would be certainly a sin to neglect so powerful a help to salvation, and deprive ourselves of the benefit of this holy sacrament, which our blessed Redeemer was mercifully pleased, of his infinite goodness, to institute, as the never failing means in his Church to communicate his divine spirit to his followers. It would be still a more grievous crime to neglect Confirmation through contempt, disregard, or want of faith. It is to a wilful neglect of this sacrament that the holy Fathers attribute the downfall of several apostates from the true religion.

Q. What kind of persons stand most in need of the grace of this sacrament?

A. Those who are the most exposed to temptations against faith, or to persecutions upon account of their religion.

Q. At what age may a person be confirmed?

A. Ordinary speaking, the Church does not

give Confirmation to children before they are seven years old, but defers it till they come to the use of reason, and are sufficiently instructed and prepared. Fathers and mothers should take care to have them carefully instructed in the christian doctrine, and regularly prepared to be presented to the Bishop for Confirmation, at the proper time, before they have received the Blessed Eucharist. If their children be lost, through ignorance, they shall answer for it to God.

Q. What are the dispositions necessary for receiving the sacrament of Confirmation worthily?

A. A person must be free from the guilt of mortal sin, and in the state of grace, for the *holy spirit of wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.* Wisd. i. 4. He must also be well instructed in the principles of the Christian faith according to his age and capacity, and have a proper sense of what he is doing.

Q. In what manner then must a person prepare himself for Confirmation?

A. First he must examine his conscience diligently, and if he finds it charged with wilful sin, he must take care to purge it by a good sacramental confession; for it would be a grievous sacrilege to presume to receive the sacrament of Confirmation knowingly in a state of mortal sin. Secondly, he must prepare himself some days before, by devout and humble prayer, frequently and fervently calling upon God to dispose his soul for receiving the Holy Ghost, who

communicates his gracious gifts and favours in proportion to the dispositions with which they are received.

Q. As Confirmation is ordained for the sanctification of souls, why do not all who receive it, become Saints?

A. The fault is entirely their own. God, on his part is ready to bestow all the graces necessary to enable them to become Saints; but, alas! how few are disposed to improve and cooperate with them as they might and ought? How few make the proper use of them? How many on the contrary, resist them, like the stiff-necked Jews? How many *contristate* and *extinguish* the Divine Spirit, as the Apostle expresses it? How many banish this heavenly guest from the temple of their souls by falling into mortal sin, and thus obstruct the operation of this holy sacrament?

Q. Is a person obliged to receive the sacrament of Confirmation fasting?

A. No. There is no strict obligation or precept for it, though to fast on the eve and day of Confirmation is a laudable custom, and conformable to the practice of the primitive church.

Q. Why are the fervent exercises of piety and devotion required before Confirmation?

A. For two reasons, First, because our Saviour has assured us that his *heavenly Father will give his good spirit to them that ask it.*—Luke xi. 13. Secondly, In imitation of the Apostles, who during the ten days between the Ascension of our Lord and the descent of the Holy Ghost on Pentecost, retired from the noise and tumults

of the world, and continued with one accord in prayer, with Mary the mother of Jesus, and with his brethren.—*Acts* i. 14.

Q. Why are we to invoke the Holy Ghost in particular?

A. Not that we are to neglect praying to the Father and the Son also, as we know that all the three Persons are but one and the same God, but because the work of our sanctification, the pouring down the grace of God into our souls, and all the heavenly favours and helps that are necessary for conducting us in the way of salvation, are the effects of the divine love, and are by a peculiar appropriation attributed in a special manner to the operation of the Holy Ghost, as he is the love of the Father and of the Son, and as it is from God's love that all grace, all virtue and sanctification flow and proceed.

A PRAYER BEFORE CONFIRMATION.

O GOD of infinite goodness and bounty, who hast been pleased at my baptism to make me a Christian, to sanctify my soul with thy grace, and to honour me with the glorious title of thy child; which alas! for my part, I have so wretchedly corresponded with, and have even forfeited a thousand times by my sins; behold, notwithstanding all my ingratitude, and my repeated treasons, which thou hast so long and so patiently endured; thou art still pleased not only to invite me to return to thee, and to offer me to thy mercy, but also to call upon me at

this time, to come and present myself, in order to receive the greatest of all thy gifts, even thine own most Holy Spirit, to be consecrated to thee by his unction; to be made a strong and perfect Christian, and a soldier of thy Son. O may all heaven and earth praise thee, bless thee, and glorify thee for ever, for all thy mercies, goodness, and bounty to me! and now, dearest Lord, I desire to come, because such is thy will, and my duty, to receive this great Sacrament of Confirmation; that I may, like thy Apostles, be *baptized with the Holy Ghost*, and *endowed with power from on high;* and like them be changed, by divine grace, into another man, in such manner as henceforward to live up to the dignity, and to fulfil every part of the duty of *a soldier of Christ;* and to preserve and maintain, even to death, that purity and sanctity which becomes the *temple* of the living God. But, O my God, how far am I from being worthy to approach this heavenly Sacrament! How can I expect that thy Holy Spirit should come into my inward house, to make it his temple, which has been so long possessed by unclean spirits? Where are the dispositions in me, which the Apostles brought, and which all Christians ought to bring along with them, to the receiving the Holy Ghost? Oh! I acknowledge myself infinitely unworthy; I confess and detest, from the bottom of my heart, all my past uncleanness and abominations; I humbly crave thy mercy and pardon, through *Jesus Christ* thy Son; and beg, through him, that thou wilt be pleased to cleanse my soul from all its filth with

his precious blood, and to give me thy grace to come to this sacrament with that humility, faith, and devotion, which is most agreeable to thee. O Divine Spirit, do thou prepare my soul for thyself? Behold I come, desiring to give up myself to thee for all time and eternity; that thou mayest ever live and reign in my soul: and O let my whole soul henceforward be perpetually subject to thee, and let nothing in me ever more rebel against thee! *Amen.*

Those who are preparing themselves for the Sacrament of Confirmation, may likewise breathe forth, from time to time, the following short Ejaculations.

Come, Holy Ghost, who replenisheth the hearts of the faithful, descend into my Soul, and make it a place of thy abode.

Come, O Divine Spirit, take full possession of my heart, and kindle in it the fire of thy Divine Love.

Enter into my Soul and abide there for ever, to be my light, my guide, and my strength.

Come, Holy Ghost, with all thy gifts, and fill my Soul, enlighten, direct and conduct me in all my ways. Strengthen me against all the assaults of self-love; remove from me all vicious shame, and inspire me with a Christian courage.

O grant, that I may make the Gospel the rule of my life. Preserve me from the corruption of sin, and from the pernicious maxims of the world.—Give me grace, O God, to do thy will

in all things. Enlighten my eyes, O Lord, that I may never sleep in death.

O uncreated fire, when wilt thou consume whatever is imperfect in my Soul!

Inebriate my Soul with thy holy love, O thou sovereign beauty!

O may I never forget the obligations that are contracted by being enlisted a disciple of the Cross, in the sacrament of Confirmation.

O grant that I may ever have before my eyes the duties thereunto annexed, and that I may live henceforth according to the spirit of a true and perfect Christian.

Short ejaculations of this kind, frequently darted from a humble and fervent heart, penetrate the clouds, pierce the paternal heart of the Father of Mercies, and draw down an ample benediction on those pious souls, to whom they become familiar by practice and habit; this manner of prayer is highly commended by the Saints, and was one of the principal exercises, by which the ancient Solitaries arrived at the highest perfection. It has this peculiar advantage, that it can be practised at all times, on all occasions, and in the midst of external employments, without being exposed to the danger of vain-glory; as it is secretly performed in the closet of the heart. It is short and easy, does not distract or fatigue the mind, but keeps up the fervour of the spirit and attention to the Divine Presence.

A PRAYER AFTER CONFIRMATION.

O MY God, I now desire to adore thee, bless thee, and glorify thee for ever, for all thou hast done for me, and for thy whole church, both of heaven and earth. I would now gladly join both my heart and voice, with all thy angels and saints in heaven, and with all that fear thee and love thee on earth, in giving perpetual praise to thee for thy infinite goodness; and in particular for that love thou hast showed to me this day. I give thee thanks from the bottom of my heart, for having sent down the Holy Spirit into my soul, with all his gifts and graces. O let him now take full possession of my soul: let this heavenly unction penetrate into the very centre of my interior: let his divine *wisdom* ever preside there; may it ever enlighten me with his gift of *understanding*, and dispel all my darkness; may it direct me with his *counsel*, strengthen me with his *fortitude*, instruct me with his *knowledge*, make me ever fervent in all *good* with his *piety* and *goodness*, and let his *divine fear* ever restrain me from all *evil*. And now, dear Lord, since thou hast been pleased, by this sacrament, to consecrate and sanctify my soul for thyself, and to make it thy temple, be pleased also to drive far from it, by thy grace, all that may violate or profane it, or render it any ways disagreeable in thy eyes. O keep it for ever for thyself, and restrain Satan from ever entering into it any more. O let it be a *house of prayer*, in which thou mayst be ever *wor-*

shipped in spirit and in truth, and suffer it not to be made any more a *den of thieves*. Give me grace also to fulfil, with perfection, every branch of the duty of thy *soldier*, which glorious title thou hast *conferred* on me this day: arm me completely for the warfare in which I am happily engaged, and stand by me in all my conflicts, to crown me with victory. O make me *faithful unto death*, and bring me safe through all the dangers of my mortal pilgrimage to the crown of everlasting *life*. Through *Jesus Christ* our Lord. Amen.

THE VESPERS,

OR

EVENING SONG FOR SUNDAYS.

Our Father, &c.

V. DEUS in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen. Alleluia.* Or, Laus tibi, Domine, Rex æternæ gloriæ.

Hail Mary, &c.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now and ever shall be, world without end, *Amen*, *Alleluia.* Or, Praise be to thee, O Lord, King of eternal glory.

Psalm cix.

DIXIT Dominus Domino meo: * sede a dextris meis;

Donec ponam inimicos tuos * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex *Sion:* *Dominare in medio inimicorum tuorum.

THE Lord said unto my Lord, sit thou on my right hand;

Until I make thy enemies the footstool of thy feet.

The Lord will send forth the sceptre of thy power out of *Sion:* Be thou the ruler in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of holy things: From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: * tu es Sacerdos in æternum, secundum ordinem Melchisedech.

The Lord hath sworn; and it shall not repent him: Thou art a priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

The Lord at thy right hand hath broken kings in the day of his wrath.

Judicabit in nationibus: implebit ruinas: * conquassabit capita in terra multorum.

He shall judge among nations: he shall fill ruins: he shall crush the heads in the land of many.

De torrente in via bibet; * propterea exaltabit caput.

He shall drink of the torrent in the way; Therefore he shall lift up his head.

Gloria Patri, &c.

Glory be to the Father, &c.

Psalm cx.

CONFITEBOR tibi, Domine, in toto corde meo, * in consilio justorum et congregatione.

I WILL praise thee, O Lord, with my whole heart: In the counsel of the just, and in the congregation.

Magna opera Domini: * exquisita in omnes voluntates ejus;

The works of the Lord are great: Sought out according to all his wills.

Confessio et magnificentia opus ejus; * et justitia ejus manet in sæculum sæculi.

His work is worthy of praise and magnificence: and his justice remaineth for ever and ever.

Memoriam fecit mirabilium suorum misericors et miserator Dominus: * escam dedit timentibus se.

He hath made a remembrance of his wonderful works, a merciful and compassionate Lord. He hath given food to them that fear him.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annunciabit populo suo.

Ut det illis hæreditatem Gentium; * opera manuum ejus veritas et judicium.

He will be mindful for ever of his covenant: he will show forth to his people the power of his works.

That he may give them the inheritance of the Gentiles: The works of his hands are verity and judgment.

Fidelia omnia mandata ejus; confirmata in sæculum sæculi; * facta in veritate et æquitate.

Redemptionem misit populo suo: * Mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Faithful are all his commandments, confirmed for ever and ever; made in truth and equity.

He hath sent redemption to his people: He hath commanded his covenant for ever.

Holy and terrible is his name. The fear of the Lord is the beginning of wisdom.

Intellectus bonus omnibus facientibus eum: * Laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

A good understanding to all that do it: His praise remaineth for ever and ever.

Glory, &c.

Psalm cxi.

BEATUS vir qui timet Dominum, * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * Generatio rectorum benedicetur.

Gloria et divitia in domo ejus * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors,

BLESSED is the man that feareth the Lord, he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth. The generation of the righteous shall be blessed.

Glory and riches in his house: And his justice abideth for ever and ever.

A light is risen in darkness to the righteous: He

et miserator, et justus.

is merciful, and compassionate, and just.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

That man is acceptable that showeth mercy, and lendeth: he shall dispose his words in judgment: Because he shall not be moved for ever.

In memoria æterna erit justus: * ab auditione mala non timebit.

The just shall be in eternal memory; He shall not fear from the evil hearing.

Paratum cor ejus sperare in Domino; confirmatum est cor ejus; * non commovebitur donec despiciat inimicos suos.

His heart is ready to hope in the Lord; his heart is strengthened: He shall not be moved till he overlook his enemies.

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

He has distributed, he has given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

Peccator videbit, et irascetur: dentibus suis fremet et tabescet; * desiderium peccatorum peribit.

The sinner shall see, and shall be angry: he shall gnash with his teeth and pine away: the desire of sinners shall perish.

Gloria Patri, &c.

Glory, &c.

Psalm cxii.

LAUDATE pueri Dominum: * laudate nomen Domini.

PRAISE ye the Lord, O children: praise ye the name of the Lord.

Sit nomen Domini benedictum, * ex hoc nunc et usque in sæculum.

Let the name of the Lord be blessed, from henceforth, now and for ever.

A solis ortu usque ad occasum, * laudabile nomen Domini.

From the rising of the sun, to the going down of the same, the name of the Lord is worthy of praise.

Excelsus super omnes gentes Dominus, * et super cœlos gloria ejus.

The Lord is high above all nations; and his glory above the heavens.

Quis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in cœlo et in terra?

Who is the Lord our God, who dwelleth on high and beholdeth the low things in heaven and earth?

Suscitans a terra inopem, * et de stercore erigens pauperem:

Raising up the needy from the earth and lifting up the poor from the dung:

Ut collocet eum cum principibus, cum principibus populi sui.

To place him with princes, with the princes of his people.

Qui habitare facit sterilem in domo, * matrem filiorum lætantem.

Who maketh the barren woman to dwell in a house, a joyful mother of children.

Gloria Patri, &c.

Glory be to the Father, &c.

Psalm cxiii.

IN exitu Israel de Ægypto, * domus Jacob de populo barbaro:

WHEN Israel came out of Egypt, the house of Jacob from among a barbarous people:

Facta est Judæa sanctificatio ejus, * Israel potestas ejus.

Judea was made his sanctuary, Israel his dominion.

Mare vidit, et fugit; Jordanis conversus est retrorsum.

The sea saw, and fled away: Jordan was turned backward.

Montes exultaverunt ut arietes: * et colles sicut agni ovium.

The mountains skipped like rams, and the hills like the lambs of the flock.

Quid est tibi, mare, quod fugisti? * et tu, Jordanis, quia conversus es retrorsum?

What aileth thee, O thou sea, that thou didst flee? and thou, O Jordan, that thou turnedst backward?

Montes exultastis sicut arietes, * et colles sicut agni ovium?

Ye mountains, that ye skipped like rams? and ye little hills, like the lambs of the flock?

A facie Domini mota est

The earth was moved at

terra— * a facie Dei Jacob :

the presence of the Lord— at the presence of the God of Jacob :

Qui convertit petram in stagna aquarum, * et rupem in fontes aquarum.

Who turned the rock into pools of waters, and the stony hills into fountains of waters.

Non nobis, Domine, non nobis : * sed nomini tuo da gloriam.

Not to us, O Lord, not to us : but to thy name give glory.

Super misericordia tua, et veritate tua : * ne quando dicant gentes ; ubi est Deus eorum ?

For thy mercy and for thy truth : lest at any time the Gentiles say : Where is their God ?

Deus autem noster in cœlo : * omnia, quæcumque voluit, fecit.

But our God is in heaven : he hath done all things whatsoever he would.

Simulachra Gentium argentum, et aurum, * opera manuum hominum.

The idols of the Gentiles are silver and gold, the works of the hands of men.

Os habent, et non loquentur : * oculos habent, et non videbunt.

They have mouths and speak not ; they have eyes, and see not.

Aures habent, et non audient ; * nares habent, et non odorabunt.

They have ears, and hear not : they have noses, and smell not.

Manus habent, et non palpabunt : pedes habent, et non ambulabunt : * non clamabunt in gutture suo.

They have hands, and feel not : they have feet, and shall not walk : neither shall they cry out through their throats.

Similes illis fiant, qui faciunt ea— * et omnes qui confidunt in eis.

Let those that make them, become like to them, and all such as put their trust in them.

Domus Israel speravit in Domino : * adjutor eorum et protector eorum est.

The house of Israel hath hoped in the Lord ; he is their helper and their protector.

Domus Aaron speravit

The house of Aaron hath

in Domino : * adjutor eorum et protector eorum est.

hoped in the Lord: he is their helper and their protector.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum et protector eorum est.

They that fear the Lord, have hoped in the Lord: he is their helper and their protector.

Dominus memor fuit nostri; * et benedixit nobis.

The Lord hath been mindful of us; and hath blessed us.

Benedixit domui Israel · * benedixit domui Aaron.

He hath blessed the house of Israel; he hath blessed the house of Aaron.

Benedixit omnibus qui timent Dominum; * pusillis cum majoribus.

He hath blessed all that fear the Lord; both little and great.

Adjiciat Dominus super vos— * super vos et super filios vestros.

May the Lord add blessings upon you; upon you and upon your children.

Benedicti vos a Domino, * qui fecit cœlum et terram.

You are blessed of the Lord, who made heaven and earth.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

The heaven of heaven to the Lord: but the earth he hath given to the children of men.

Non mortui laudabunt te, Domine; * neque omnes qui descendunt in infernum.

The dead shall not praise thee, O Lord, nor all they that go down to hell.

Sed nos qui vivimus benedicimus Domino— * ex hoc nunc et usque in sæculum.

But we that live, do bless the Lord, from this time, now and for ever.

Gloria Patri, &c.

Glory, &c.

The following Psalm is to be sung on sundry Festivals, *in place of the foregoing.*

Psalm cxvi.

LAUDATE Dominum

O PRAISE the Lord,

omnes gentes: * laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in æternum.

Gloria Patri, &c.

all ye nations: praise him all ye people.

For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Glory, &c.

Capitulam, 2 Cor. i.

BENEDICTUS Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

Little Chap. 2 Cor. i.

BLESSED be God and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforts us in all our tribulations.

R. Thanks be to God.

THE HYMN.

LUCIS Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi,
Diem vocari præcipis;
Illabitur tetrum chaos:

Audi preces cum fletibus,
Ne mens gravata crimine,
Vitæ sit exul munere:

Dum nil perenne cogitat,

O GREAT Creator of the light,
Who from the darksome womb of night,
Brought'st forth new light at nature's birth,
To shine upon the face of the earth.

Who by the morn and evening ray,
Hast measur'd time, and call'd it day;
Vouchsafe to hear our pray'rs and tears,
Whilst sable night involves the spheres,

Lest our frail mind with sin defil'd,
From gift of life should be exil'd,
Whilst on no heavenly thing she thinks,

Seseque culpis illigat:
But twines herself in satan's links.

Cœleste pulset ostium,
O may she soar to heaven above,

Vitale tollat præmium:
The happy seat of life and love:

Vitemus omne noxium:
Mean time all sinful actions shun,

Purgemus omne pessimum.
And purge the foul ones she hath done.

Præsta, Pater piissime,
This pray'r most gracious Father, hear,

Patrique compar unice,
Thy equal Son incline his ear;

Cum Spiritu Paraclito
Who with the Holy Ghost and thee

Regnans per omne sæculum. *Amen.*
Doth live and reign eternally. *Amen.*

V. Dirigatur, Domine oratio mea,
V. May my prayer, O Lord, be directed,

R. Sicut incensum in conspectu tuo.
R. As incense in thy sight.

The Magnificat, *or the Canticle of the blessed Virgin.* St. Luke i.

MAGNIFICAT * anima mea Dominum.
MY soul doth magnify the Lord.

Et exultavit Spiritus meus * in Deo Salutari meo.
And my spirit hath rejoiced in God my Saviour.

Quia respexit humilitatem ancillæ suæ * ecce enim ex hoc beatam me dicent omnes generationes.
Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Quia fecit mihi magna qui potens est, * et sanctum nomen ejus;
Because he that is mighty hath done great things to me: and holy is his name.

Et misericordia ejus a progenie in progenies * timentibus eum.
And his mercy is from generation to generations to them that fear him.

Fecit potentiam in bra-
He hath showed power

chio suo * dispersit superbos mente cordis sui.

in his arm; he hath scattered the proud in the conceit of their heart.

Deposuit, potentes de sede: * et exaltavit humiles.

He hath deposed the mighty from their seat; and hath exalted the humble.

Esurientes implevit bonis: * et divites dimisit inanes.

The hungry he hath filled with good things; and the rich he hath sent empty away.

Suscepit Israel puerum suum; * recordatus misericordiæ suæ.

He hath received Israel his child; being mindful of his mercy.

Sicut locutus est ad patres nostros— * Abraham et semini ejus in sæcula.

As he spoke unto our fathers; to Abraham and his seed for ever.

Gloria Patri, &c.

Glory, &c.

The Prayer is the collect of the day; which is different every Sunday. *You may say this that follows*:

Let us Pray.

LOOK down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ did not hesitate to be delivered into the hands of sinners, and to undergo the torment of the cross. Who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. *Amen.*

A Commemoration of the blessed Virgin Mary.

ANTHEM.

O Holy *Mary*, succour the miserable, help the faint-hearted, comfort the afflicted; pray for the people; intercede for the clergy; make supplication for the devout female sex: Let all experience thy help, who celebrate thy holy commemoration.

V. Pray for us, O holy mother of God;

R. That we may be made worthy of the promises of Christ.

Let us Pray.

GRANT, we beseech thee, O Lord God, that we thy servants may enjoy perpetual health of mind and body; and by the glorious intercession of blessed *Mary*, ever Virgin, may be delivered from present sorrows, and come to eternal joys, through our Lord Jesus Christ.

A Commemoration of the holy Apostles Peter and Paul.

ANTHEM.

THE apostle Peter, and Paul the doctor of the Gentiles, were they that taught us thy law, O Lord.

V. Thou shalt establish them rulers over the whole earth.

R. They shall be mindful of thy name, O Lord.

Let us Pray.

O God, whose right hand raised up St. Peter walking on the waters, that he might not be drowned; and delivered his fellow apostle Paul from the depth of the sea, when he was thrice shipwrecked; mercifully hear us, and grant that by the merits of them both, we may obtain the glory of eternity.

Here comes in a commemoration also of the Patron of the place, or titular saint of the church; with a proper anthem and prayer out of the office of the saint.

For Peace.

ANTHEM.

GIVE peace, O Lord, in our days: For there is no other to fight for us but thou our God.

V. Let peace be made in thy strength;

R. And plenty in thy towers.

Let us Pray.

O God, from whom proceed holy desires, right counsels, and just works: Give to us thy servants that peace which the world cannot give: that both our hearts may be addicted to thy commandments; and the fear of enemies being taken away, the times may be quiet by thy protection. Through our Lord Jesus Christ, &c. *Amen.*

V. The Lord be with you.

R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful through the mercy of God, rest in peace.
R. Amen. Our Father, &c.

When Complin *is not said immediately after* Vespers, *after the verse* Fidelium animæ, &c. May the souls, &c. and our Father, *is said.*

V. Dominus det nobis suam pacem,
R. Et vitam æternam. *Amen.*

V. Our Lord grant us his peace,
R. And life everlasting. *Amen.*

Then is said one of the following Anthems *according to the time.*

The Anthem *from the first* Sunday *of* Advent, *to the* Purification, *inclusive.*

ALMA Redemptoris mater, quæ pervia cœli,
Porta manes, et stella maris, succurre cadenti,
Surgere qui curat populo; tu quæ genuisti,
Natura mirante, tuum sanctum genitorem,
Virgo prius ac posterius: Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

MOTHER of Jesus, Heaven's open gate,
Star of the sea, support the fallen state,
Of mortals; thou whose womb thy maker bore,
And yet, strange thing, a virgin as before;
Who didst from Gabriel's hail, this news receive,
Repenting sinners by thy prayers relieve.

In Advent.

V. Angelus Domini nuntiavit Mariæ.
R. Et concepit de Spiritu Sancto.

V. The angel of the Lord declared his message to Mary.
R. And she conceived by the Holy Ghost.

Oremus.

GRATIAM tuam, quæsumus, Domine, mentibus

Let us Pray.

POUR thy grace into our souls, O Lord we beseech

nostris in funde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum.

R. Amen.

thee; that we, who by the angel's message came to the knowledge of the incarnation of Christ thy Son, may by his cross and passion, be brought to the glory of resurrection. Through the same Christ our Lord.

R. Amen.

After Advent.

V. Post partum virgo inviolata permansisti.

R. Dei genitrix, intercede pro nobis.

V. After Child-birth, thou didst remain an inviolate virgin.

R. Mother of God, make intercession for us.

Oremus.

DEUS, qui salutis æternæ beatæ Mariæ virginitate fœcunda humano generi præmia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere, sentiamus, per quam meruimus, Auctorem vitæ suscipere Dominum nostrum Jesum Christum filium tuum.

R. Amen.

Let us Pray.

O GOD, who by the fruitful virginity of the blessed virgin Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may be sensible of the benefits of her intercession, by whom we have received the Author of life, our Lord Jesus Christ thy Son.

R. Amen.

From the Purification *till* Easter.

AVE Regina cœlorum;

Ave, Domina angelorum;

Salve, radix, salve, porta,

Ex qua mundo lux est orta.

HAIL Mary, queen of heavenly spheres,

Hail, whom the angelic host reveres.

Hail, fruitful root, hail, sacred gate,

Whence the world's light derives its date.

Gaude, virgo gloriosa,

Super omnes speciosa;

Vale, o valde decora.

Et pro nobis Christum exora.

V. Dignare me laudare te, virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

O glorious maid, with beauty blest,

May joys eternal fill thy breast;

Thus crown'd with beauty and with joy.

Thy pray'rs with Christ for us employ.

V. Vouchsafe, O sacred virgin, to accept of my praises.

R. Give me power against thy enemies.

Oremus.

CONCEDE, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei genetricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum.

R. Amen.

Let us Pray.

GRANT us, O merciful God, strength against all our weakness; that we, who celebrate the memory of the holy mother of God, may by the help of her intercession, rise again from our iniquities. Through the same Christ our Lord.

R. Amen.

From Easter *to* Trinity Eve.

REGINA cœli lætare, Alleluia;

Quia quem meruisti portare, Alleluia;

Resurrexit, sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

O QUEEN of heaven, rejoice, Alleluia;

For he whom thou didst deserve to bear, Alleluia;

Is risen again as he said, Alleluia.

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary, Alleluia.

R. Because our Lord is truly risen, Alleluia.

Oremus.

DEUS, qui, per resur-

Let us Pray.

O GOD, who, by the re-

rectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es, præsta quæsumus, ut per ejus genitricem virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

R. Amen.

surrection of thy Son, our Lord Jesus Christ, hath been pleased to fill the world with joy; grant, we beseech thee, that by the virgin Mary, his mother, we may receive the joys of eternal life. Through the same Christ our Lord.

R. Amen.

From Trinity Sunday *to* Advent.

SALVE, regina, mater misericordiæ! vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exules filii Evæ. Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.

Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte.

Et Jesum benedictum fructrum ventris tui nobis post hoc exilium ostende:

O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, Sancta Dei Genitrix;

R. Ut digni efficiamur promissionibus Christi.

HAIL, O Queen, O mother of mercy! hail, our life, our comfort, and our hope.

We, the banished children of Eve, cry out unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Come, then, our advocate, and look upon us with those thy pitying eyes.

And after this our banishment, show us Jesus, the blessed fruit of thy womb;

O merciful, O pious, O sweet Virgin Mary.

V. Pray for us, O holy mother of God;

R. That we may be made worthy of the promises of Christ.

Oremus.

OMNIPOTENS sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici

Let us Pray.

ALMIGHTY and eternal God, who by the cooperation of the Holy Ghost, didst prepare the body and soul of the glori-

mereretur, Spiritu Sancto cooperante, præparasti; da ut cujus commemoratione lætamur ejus pia intercessione ab instantibus malis, et morte perpetua liberemur. Per eundum Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

ous Virgin Mother, Mary, that she might become a worthy habitation for thy Son; grant that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance always remain with us.

R. Amen.

THE BENEDICTION OF THE BLESSED SACRAMENT.

What we call the Benediction, *is a devotion practised by the church, in order to give adoration, praise, and blessing, or* Benediction, *to God; for his infinite goodness and love, testified to us in the institution of the blessed sacrament, and to receive, at the same time, the* benediction, *or* blessing *of our Lord, there present.*

When the blessed sacrament is taken out of the tabernacle, and set up to be seen by the people, the choir sings, O salutaris hostia, &c. *i. e.* O saving victim, which openest the gates of heaven; lo, the wars of our enemies press upon us: do thou give us strength and aid. To the great Lord, who is three in one, be everlasting glory. O, may he grant us life without end, in our heavenly country.

After this is usually sung some psalm, or pious metre, according to the order of superiors, or discretion of the officiant, or exigence of the times. Then follows the hymn of the blessed sacrament, *Pange, Lingua,* or at least the latter part of it, *Tantum ergo.*

THE HYMN, PANGE LINGUA.

PANGE lingua gloriosi,

SING, O my tongue adore and praise,

Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium,
Fructus ventris generosi,
Rex effudit gentium.

Nobis datus, nobis natus,
Ex intacta virgine.

Et in mundo conversatus,
Sparso verbi, semine;
Sui moras incolatus,
Miro clausit ordine.

In supremæ nocte cœnæ,
Recumbens cum fratribus,
Observata lege plene,
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro, panem verum
Verbum carnem efficit:
Fitque sanguis Christi merum,

The depth of God's mysterious ways:
How Christ, the world's great king bestow'd
His flesh conceal'd in human food,
And left mankind the blood that paid
The ransom for the souls he made.

Giv'n from above, and born for man,
From virgin's womb his life began:
He liv'd on earth, and preach'd to sow
The seeds of heav'nly truth below;
Then seal'd his mission from above,
With strange effects of pow'r and love.

'Twas on that evening when the last,
And most mysterious supper past;
When Christ with his disciples sat,
To close the law with legal meat;
Then to the twelve himself bestow'd.
With his own hands to be their food.

The word made flesh for love of man.
By his word turns bread to flesh again;
And wine to blood, unseen by sense,

Et si sensus deficit;

Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur, cernui:

Et antiquum documentum
Novo cedat ritui,

Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque

Laus et jubilatio,

Salus, honor, virtus quoque
Sit et benedictio:

Procedenti ab utroque

Compar sit Laudatio. Amen.

V. Panem de cœlo præstitisti eis, Alleluia;

R. Omne delectamentum in se habentem. Alleluia.

V. Ora pro nobis sancta Dei genetrix:

R. Ut digni efficiamur promissionibus Christi.

By virtue of omnipotence:
And here the faithful rest secure,
Whilst God can vouch, and faith insure.

To this mysterious table now
Our knees, our hearts, and sense we bow:
Let ancient rights resign their place,
To nobler elements of grace:
And faith for all defects supply,
While sense is lost in mystery.

The God the Father born of none,
To Christ, his co-eternal Son,
And Holy Ghost whose equal rays
From both proceed, one equal praise;
One honour, jubilee, and fame,
For ever bless his glorious name. Amen.

V. Thou hast given them bread from heaven, Alleluia.

R. Replenished with all sweetness and delight. Alleluia.

V. Pray for us; O holy mother of God,

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, who hast left us in this wonderful sacrament a perpetual memorial of thy passion: Grant, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually find in our souls the fruit of thy redemption, who livest and reignest, &c.

Defend, we beseech thee, O Lord, by the intercession of blessed Mary, ever virgin, this thy family from all adversity; and being prostrate before thee, with our whole hearts, protect us in thy mercy from the snares of our enemies, through Jesus Christ our Lord.

When the priest gives the benediction with the blessed sacrament, bow down, and profoundly adore your Saviour there present. Give him thanks for all his mercies; offer your whole self to him, to be his for ever; and earnestly beg his blessing upon you and yours, and upon his whole church.

ON THE FESTIVALS OF THE BLESSED VIRGIN MARY.

The Psalms are, Dixit Dominus, page 135. Laudate pueri. page 138.

Psalm cxxi.

LÆTATUS sum in his quæ dicta sunt mihi * in domum Domini ibimus.

I REJOICE in those things which were said to me: we shall go into the house of the Lord.

Stantes erant pedes nostri * in atriis tuis Jerusalem.

Our feet were standing in thy courts, O *Jerusalem.*

Jerusalem, quæ ædificatur ut civitas: * cujus participatio ejus in idipsum.

Jerusalem, which is built as a city: whose participation is together in itself.

Illuc enim ascenderunt tribus, tribus Domini, * testimonium Israel, ad confitendum nomeni Domini.

For thither ascended the tribes, the tribes of the Lord, by a precept to *Israel*, to confess the name of the Lord.

Quia illic sederunt sedes in judicio, * sedes super domum David.

Because there the seats for judgment were established, the seats upon the house of *David.*

Rogate quæ ad pacem sunt Jerusalem · et abundantia diligentibus te.

Ask ye the things that are for the peace of *Jerusalem:* and abundance to them that love thee.

Fiat pax in virtute tua: * et abundantia in turribus tuis.

Let peace be made in thy strength: and abundance in thy towers.

Propter fratres meos et proximos meos, * loquebar pacem de te.

For the sake of my brethren and my neighbours, I have spoken peace of thee.

Propter domum Domini Dei nostri, * quæsivi bona tibi.

For the sake of the house of the Lord our God, I have sought good things for thee.

Psalm cxxvi.

NISI Dominus ædificaverit domum, * in vanum laboraverunt qui ædificant eam.

UNLESS the Lord shall build the house, they have laboured in vain that build it.

Nisi Dominus custodierit civitatem, * frustra vigilat qui custodit eam.

Unless the Lord shall guard the city, he watches in vain that guards it.

Vanum est vobis ante lucem surgere: * surgite postquam sederitis, qui manducatis panem doloris.

It is vain for you to rise before light: rise after ye have rested, ye that eat the bread of sorrow.

Cum dederit dilectis suis somnum: ecce hæreditas Domini, filii; merces fructus ventris.

When he has given sleep to his beloved: behold the inheritance of the Lord are children; his reward is the fruit of the womb.

Sicut sagittæ in manu potentis, * ita filii excussorum.

As arrows in the hands of a strong man, so are the children of them that are shaken.

Beatus vir qui implevit desiderium suum ex ipsis:

Blessed is the man that has filled his desire of them:

non confundetur cum loquetur inimicis suis in porta.

he shall not be confounded when he shall speak to his enemies in the gate.

Psalm cxlvii.

LAUDA, Jerusalem, Dominum: * lauda Deum tuum, Sion.

O *Jerusalem*, praise the Lord: praise thy God, O *Sion*.

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Because he hath strengthened the locks of thy gates: he hath blessed thy children in thee.

Qui posuit fines tuos pacem · * et adipe frumenti satiat te.

Who has placed peace in thy borders, and fills thee with the very best of wheat.

Qui emittit eloquium suum terræ: * velociter currit sermo ejus.

Who sends forth his speech to the earth: his word runs swiftly.

Qui dat nivem sicut lanam: nebulam sicut cinerem spargit:

Who sends down snow like wool: scatters a mist like ashes:

Mittit crystallum suam sicut buccellas: * ante faciem frigoris ejus quis sustinebit?

Sends his ice like morsels: before the face of his cold who shall abide?

Emittet verbum suum et liquefaciet ea: flabit spiritus ejus et fluent aquæ.

He will say the word and melt them: his wind will blow, and waters shall run.

Qui annuntiat verbum suum Jacob: * justitias et judicia sua Israel.

Who declares his word to *Jacob:* his justice and judgments to *Israel.*

Non fecit taliter omni nationi: * et judicia sua non manifestavit eis.

He has not done in like manner to every nation: and his judgments he has not manifested to them.

The Hymn.

AVE maris stella,
Dei mater alma,
Atque semper Virgo,
Felix cœli porta.

Sumens illud *Ave*,
Gabrielis ore,
Funda nos in pace,
Mutans Hevæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem
Sumat per te preces,
Qui pro nobis natus
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus. *Amen.*

The Hymn.

BRIGHT Mother of our Maker, hail!
  Thou Virgin ever blest;
The ocean's star, by which we sail,
  And gain the port of rest.

Whilst we this *Ave* thus to thee,
  From Gabriel's mouth rehearse;
Prevail that peace our lot may be,
  And *Eva's* name reverse.

Release our long entangled mind,
  From all the snares of ill;
With heav'nly light instruct the blind,
  And all our vows fulfil.

Exert for us a Mother's care,
  And us thy Children own;
Prevail with Him to hear our pray'r,
  Who chose to be thy Son.

O spotless maid! whose virtue shine,
  With brightest purity;
Each action of our life refine,
  And make us pure like thee.

Preserve our lives unstain'd from ill;
  And guard us in our way;
That Christ one day our souls may fill
  With joys that ne'er decay.

To God the Father, endless praise;
  To God the Son, the same;
And, Holy Ghost, whose equal rays
  One equal glory claim. *Amen.*

FESTIVALS OF APOSTLES.

The Psalms are, Dixit Dominus, page 135. Laudate pueri, page 138.

Psalm cxv.

CREDIDI, propter quod locutus sum: * ego autem humiliatus sum nimis.

Ego dixi in excessu meo, * Omnis homo mendax.

Quid retribuam Domino, * pro omnibus quæ retribuit mihi?

Calicem salutaris accipiam, * et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus: ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea: * tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus: * in atriis domus Domini, in medio tui, Jerusalem.

Psalm cxxv.

IN convertendo Dominus captivitatem, Sion, * facti sumus sicut consolati.

Tunc repletum est gaudio os nostrum, * et lingua nostra exultatione.

Tunc dicent inter Gentes, * Magnificavit Dominus facere cum eis.

Magnificavit Dominus facere nobiscum: * facti sumus lætantes.

Converte, Domine, captivitatem nostram, * sicut torrens in austro.

Qui seminant in lacrymis, * in exultatione metent.

Euntes ibant et flebant, * mittentes semina sua.

Venientes autem venient cum exultatione, * portantes manipulos suos.

Psalm cxxxviii.

DOMINE, probasti me et cognovisti me: * tu cognovisti sessionem meam et resurrectionem meam.

Intellexisti cogitationes meas de longe: * semitam meam et funiculum meum investigasti.

Et omnes vias meas prævidisti: * qui non est sermo in lingua mea.

Ecce, Domine, tu cognovisti omnia, novissima et antiqua: * tu formasti me, et posuisti super me manum tuam.

Mirabilis facta est scientia tua ex me: * confortata est, et non potero ad eam.

Quo ibo a Spiritu tuo? Et quo a facie tua fugiam?

Si ascendero in cœlum, tu illic es: * si descendero in infernum, ades.

Si sumpsero pennas meas diluculo, * et habitavero in extremis maris.

Etenim illuc manus tua deducet me: * et tenebit me dextera tua.

Et dixi, forsitan tenebræ conculcabunt me: * et nox illuminatio mea in deliciis meis.

Qui tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur: * sicut tenebræ ejus, ita et lumen ejus.

Quia tu possedisti renes meos: suscepisti me de utero matris meæ.

Confitebor tibi, quia terribiliter magnificatus es: * mirabilia opera tua, et anima mea cognoscit nimis.

Non est occultatum os meum a te, quod fecisti in occulto: * et substantia mea in inferioribus terræ.

Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur: * dies formabuntur et nemo in eis.

Mihi autem nimis honorificati sunt amici tui Deus: * nimis confortatus est principatus eorum.

Dinumerabo eos, et super arenam multiplicabuntur: * exsurrexi, et adhuc sum tecum.

Si occideris, Deus, peccatores: * viri sanguinum declinate a me.

Quia dicitis in cogitatione, * accipient in vanitate civitates tuas.

Nonne qui oderunt te, Domine, oderam; * et super inimicos tuos tabescebam?

Perfecto odio oderam illos: * et inimici facti sunt mihi.

Proba me, Deus, et scito cor meum: * interroga me et cognosce semitas meas.

Et vide si via iniquitatis in me est. * deduc me in via æterna.

The Hymn.

EXULTET orbis gaudiis,
Cœlum resultet laudibus,
Apostolorum gloriam
Tellus et astra concinunt.

Vos sæculorum judices,
Et vera mundi lumina,
Votis precamur cordium.
Audite voces supplicum.

Qui templa cœli clauditis,
Serasque verbo solvitis,
Nos a reatu noxios
Solvi jubete, quæsumus.

Præcepta quorum protinus
Languor salusque sentiunt;
Sanate mentes languidas,
Augete nos virtutibus.

Ut, cum redibit arbiter
In fine Christus sæculi,
Nos sempiterni gaudii
Concedat esse compotes.

Patri, simulque Filio,
Tibique, sancte Spiritus,
Sicut fuit sit jugitur
Sæclum per omne gloria. *Amen.*

For one Martyr.

DEUS tuorum militum
Sors, et corona, præmium,
Laudes canentes Martyris
Absolve nexu criminis.

Hic nempe mundi gaudia
Et blanda fraudum pabula
Imbuta felle deputans
Pervenit ad cœlestia.

Pœnas cucurrit fortiter,
Et fustulit viriliter;
Fundensque pro te sanguinem
Æterna dona possidet.

Ob hoc precatu supplici
Te poscimus piissime;
In hoc triumpho Martyris
Dimitte noxam servulis.

Laus et perennis gloria
Patri sit atque Filio,
Sancto simul Paraclito,
In sempiterna sæcula. *Amen.*

For several Martyrs.

SANCTORUM meritis inclyta gaudia
Pangamus, socii, gestaque fortia:
Gliscens fert animus promere cantibus
Victorum genus optimum.

Hi sunt quos fatue mundus abhorruit;
Hunc fructu vacuum, floribus aridum,
Contempsere tui nominis asseclæ,
Jesu, Rex bone cœlitum.

Hi pro te furias atque minas truces
Calcarunt hominum, sævaque verbera,
His cessit lacerans fortiter ungula,
Nec carpsit penetralia.

Cœduntur gladiis more bidentium;
Non murmur resonat, non querimonia:
Sed corde impavido mens bene conscia
Conservat patientiam.

Quæ vox, quæ poterit lingua retexere,
Quæ tu Martyribus munera præparas?
Rubri nam fluido sanguine fulgidis
Cingunt tempora laureis.

Te, summa O Deitas, unaque, poscimus,
Ut culpas abigas, noxia subtrahas;
Des pacem famulis, ut tibi gloriam
Annorum in seriem canant. *Amen.*

The Hymn.

THROUGHOUT the world let joys arise,
Let praises echo through the skies!
Let Heaven and earth, with joyful choir,
To praise th' Apostles now conspire.

Earth's shining lights, by God design'd,
To be the judges of mankind;
Our humble pray'rs are void of art;
Accept the language of our heart.

The gates of heav'n, by your command,
Are fasten'd close, or open stand:
Grant, we beseech you then, that we
From sinful slavery may be free.

Sickness and health your pow'r obey,
This comes, and that you drive away:
Then from our souls all sickness chase;
Let healing virtues take its place.

That, when our Judge returns to weigh
Our actions, at the dreadful day,
We may with him to heav'n ascend,
To live in joys that never end.

To God the Father, and the Son,
And Holy Spirit, three in one;
Be endless glory, as before
The world began, so evermore. *Amen.*

For one Martyr.

O GOD, the lot, the crown, the gain,
Of soldiers in thy service slain;
Make us forsake our sinful ways,
Who meet to sing this Martyr's praise.

This Saint, esteeming worldly joys
As pleasing cheats, deceitful toys;
And bitter too, with secret gall,
For Heaven, nobly scorn'd them all.

He bravely ran his painful race,
And look'd his torments in the face;
For thee he fearless sheds his blood,
And wades to Heaven through the flood.

To thee, O gracious Lord, we fly,
Beseeching thee, with humble cry;
That on this Martyr's triumph, we
From sin may be absolv'd by thee.

To God the Father, and the Son,
And Holy Spirit, three in one;
Be equal glory, equal praise,
For an eternal length of days. *Amen.*

For several Martyrs.

LET us fam'd acts and triumphs sing,
Which from the Saints' high merits spring;
For now to celebrate we mind,
Brave heroes of the noblest kind.

These champions of thy name, sweet Lord,
Were by the silly world abhorr'd;
Which world they held a barren thing,
Where neither fruit nor flowers spring.

For thee they slight the threats of foes,
Their furious rage and deadly blows:
The tearing hook they scorn no less,
Which cannot reach the soul's recess.

While barb'rous swords their bodies wound,
No murmurs, no complaints resound;
For they to patience are resign'd,
With dauntless heart, and spotless mind.

What tongue can those rich gifts declare,
Which Christ for Martyrs does prepare?
Brows that in streams of blood were drown'd,
Are with refulgent laurels crown'd.

Great God, we beg of thee to chase
All harms away; our sins efface;
Afford thy servants peaceful days,
That they may ever sing thy praise. *Amen.*

For Confessors.

The fifth Psalm is sometimes the following:

Psalm cxxxi.

MEMENTO, Domine, David, * et omnis mansuetudinis ejus.

Sicut juravit Domino, * votum vovit Deo Jacob:

Si introiero in tabernaculum domus meæ, * si ascendero in lectum strati mei:

Si dedero somnum oculis meis, * et palpebris meis dormitationem:

Et requiem temporibus meis: donec inveniam locum Domino, * tabernaculum Deo Jacob.

Ecce audivimus eam in Ephrata: * invenimus eam in campis sylvæ.

Introibimus in tabernaculum ejus: * adorabimus in loco, ubi steterunt pedes ejus.

Surge, Domine, in requiem tuam, * tu et arca sanctificationis tuæ.

Sacerdotes tui induantur justitiam: * et sancti tui exultent.

Propter David servum tuum, * non avertas faciem Christi tui.

Juravit Dominus David veritatem, et non frustabitur eam: * de fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testamentum meum, * et testimonia mea hæc, quæ docebo eos;

Et filii eorum usque in sæculum, * sedebunt super sedem tuam

Quoniam elegit Dominus Sion: * elegit eam in habitationem sibi.

Hæc requies mea in seculum sæculi: * hic habitabo, quoniam elegi eam.

Viduam ejus benedicens benedicam: * pauperes ejus saturabo panibus.

Sacerdotes ejus induam salutari: et sancti ejus exultatione exultabunt.

Illuc producam cornu David: * paravi lucernam Christo meo

Inimicos ejus induam confusione: * super ipsum autem efflorebit sanctificatio mea.

The Hymn.

ISTE Confessor Domini, colentes
Quem pie laudant populi per orbem;
Hac die lætus meruit beatas
Scandere sedes.

Or, instead of the two last lines.

Hac die lætus meruit supremos
Laudis honores.

Qui pius, prudens, humilis, pudicus,
Sobriam duxit sine labe vitam,
Donec humanos animavit auræ
Spiritus artus.

Cujus ob præstans meritum, frequenter
Ægra quæ passim jacuere membra,
Viribus morbi domitis, saluti
Restituuntur.

Noster hinc illi chorus obsequentum
Concinit laudem celebresque palmas;
Ut piis ejus precibus juvemur,
Omne per ævum.

Sit salus illi, decus atque virtus,
Qui super cœli solio coruscans,
Totius mundi seriem gubernat,
Trinus et unus. *Amen.*

The same, in English.

THIS day with gladness Christian choirs proclaim,
His combats, triumphs, faith, and glorious name,
Who boldly Christ on earth confess'd,
And now exults among the blest.

Prudence and piety adorn'd his life,
Unstain'd with ill, and undisturb'd by strife.
Chaste, humble, meek he kept his heart,
'Till bid by heav'n from life depart.

Th' Almighty now his servant's glory shows,
And signal favours through his pray'rs bestows:
Diseases fly before his shrine,
And health returns by pow'r divine.

Let's then in thankful songs our voices raise,
And sing to him this solemn hymn of praise
That by his pray'rs th' Almighty may
His favours to our souls convey.

To him be glory, pow'r, and endless fame,
Whose wisdom rules the whole creation's frame;
And fills the bright celestial Throne,
The great mysterious Three in One. *Amen.*

For Virgins.

The Psalms, as on the Festivals of the Blessed Virgin.

The Hymn.

JESU, corona Virginum,
Quem mater illa concipit,
Quæ sola Virgo parturit;
Hæc vota clemens accipe.

Qui pergis inter lilia,
Septus choreis virginum,
Sponsus decorus gloria,
Sponsisque reddens præmia.

Quocunque tendis, Virgines
Sequuntur, atque laudibus
Post te canentes cursitant,
Hymnosque dulces personant.

Te deprecamur supplices,
Nostris ut addas sensibus,
Nescire prorsus omnia
Corruptionis vulnera.

Virtus, honor, laus, gloria,
Deo Patri, cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula. *Amen.*

The same, in English.

REGARD our vows with gracious eye,
O Jesus, crown of purity;
Son of that chosen woman, who
Was Virgin chaste, and Mother too.

Amongst lilies thou lov'st to be;
Pure Virgins round thy throne we see.
O glorious Bridegroom, who dost bless
Thy Brides with endless happiness.

Which way soe'er thy course doth bend,
Chaste Virgins on thy steps attend;
Who, running after thee, do raise
Their notes, and sing sweet hymns of praise.

Hear us, O God of chastity!
From impure passions set us free;
Our frailties help, our vice control;
Submit the senses to the soul.

To Jesus, from a Virgin sprung,
Be glory giv'n, and praises sung;
The same to God the Father be,
And Holy Ghost, eternally. *Amen.*

For Holy Women.

The Hymn.

FORTEM virili pectore
Laudemus omnes fœminam,
Quæ sanctitatis gloria
Ubique fulget inclyta.

Hæc sancto amore saucia,
Dum mundi amorem noxium
Horrescit, ad cœlestia
Iter peregit arduum.

Carnem domans jejuniis
Dulcique mentem pabulo
Orationis nutriens,
Cœli potitur gaudiis.

Rex Christe virtus fortium,
Qui magna solus efficis,
Hujus precatu quæsumus,
Audi benignus supplices.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum. *Amen.*

The same, in English.

RISE, tuneful numbers, justly praise
A holy woman's gen'rous ways,
Whose fortitude exalts her name
In ev'ry place, with glorious fame.

Such holy love inflam'd her heart,
That she abhorr'd the pois'ning dart
Of worldly love, and bravely trod
The narrow way that leads to God.

A body, grown with fasting dead,
And mind with pray'r most sweetly fed;
Convey her soul above the sky,
To joys that last eternally.

O fountain of grace, Christ our King,
From whom alone all good things spring,
To thee for help we sinners fly;
Hear, through her prayers our humble cry.

May each succeeding age proclaim
The glory and eternal fame
Of God the Father, and the Son,
And Holy Spirit, Three in One. *Amen.*

For Advent.

The Hymn.

CREATOR alme siderum
Æterna lux credentium,
Jesu, redemptor omnium,
Intende votis supplicum.

Qui dæmonis ne fraudibus,
Periret orbis, impetu
Amoris actus, languidi
Mundi medela factus es :

Commune qui mundi nefas
Ut expiares, ad crucem
E Virginis sacrario
Intacta prodis victima.

Cujus protestas gloriæ,
Nomenque cum primum sonat ;
Et cœlites et inferi
Tremente curvantur genu.

Te deprecamur ultimæ
Magnum Diei Judicem ;
Armis supernæ gratiæ,
Defende nos ob hostibus.

Virtus, honor, laus, gloria.
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula. *Amen.*

The same, in English.

BRIGHT Maker of the starry poles,
Eternal light of faithful souls,
Christ, Saviour of mankind, espouse
Our cause, and hear our humble vows ;

Who, lest the fraud of hell's fell king
Should all men to destruction bring,
Didst, by an act of gen'rous love,
The fainting world's Physician prove ;

Who, that thou mightst our ransom pay,
And wash the stains of sin away,
Wouldst from a Virgin's womb proceed,
And on the Cross a victim bleed ;

Whose glorious pow'r, whose saving name
No sooner any voice can frame,
But heav'n, and earth, and hell agree
To honour them with bended knee.

Thee, of the last accounting day
The Sovereign Judge, we humbly pray,
Of heav'nly grace such plenty send,
As may our souls from sin defend.

Let endless times aloud proclaim
The glory, power, praise and name
Of God the Father, and the Son,
And Holy Spirit, Three in One. *Amen.*

Christmas.

The Psalms are, Dixit Dominus, p. 135. Confitebor, p. 136. Beatus vir, 137.

Psalm cxxix.

DE profundis clamavi ad te, Domine: * Domine, exaudi vocem meam.

Fiant aures tuæ intendentes * in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: * Domine, quis sustinebit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: * speravit anima mea in Domino.

A custodia matutina usque ad noctem, speret Israel in Domino.

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israel * ex omnibus iniquitatibus ejus.

The Psalm Monmento, Domine, p. 3

The Hymn.

JESUS, the Ransomer of man,
Who, e'er created light began,
Didst from the Sovereign Father spring,
His pow'r and glory equalling;

Thou brightness of thy Father's rays,
The hope and end of all our ways,
With gracious ears the pray'rs attend,
Which round the world to thee ascend.

Remember, Lord, that heretofore,
When thee thy Virgin Mother bore,
Thou, from her womb, didst breathe our air,
And human nature for us wear.

To thee, this present solemn day,
We yearly adorations pay;
The world's Redeemer thee we own,
Descending from thy Father's throne.

The joyful heavens, earth and main,
With whatsoever they contain,
In new harmonious accents sing,
New life restor'd by th' new-born King.

And we presume too, who have been
Cleans'd by thy sacred blood from sin,
The tribute of a hymn to pay,
In honour of this joyful day.

Jesus, to thee, the Virgin's Son,
Be everlasting homage done:
To God the Father we repeat
The same, and to the Paraclete. *Amen.*

The Epiphany.

The Hymn.

CRUDELIS Herodes Deum
Regem venire quid times?
Non eripit mortalia,
Qui regnat dat cœlestia.

Ibant magi quam viderant
Stellam sequentes præviam:
Lumen requirunt lumine:
Deum fatentur munere.

Lavacra puri gurgitis
Cœlestis Agnus attigit:
Peccata, quæ non detulit,
Nos abluendo sustulit.

Novum genus potentiæ:
Aquæ rubescunt hydriæ,
Vinumque jussa fundere,
Mutavit unda originem.

Jesu tibi sit gloria,
Qui apparuisti gentibus,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. *Amen.*

The same, in English.

WHAT makes thee cruel Herod, shake
For fear that Christ thy crown should take?
He will not seize an earthly throne,
Who heav'nly Kingdoms makes our own.

The Sages coming from afar,
Follow the new appearing Star:
With light they seek a better light.
Their gifts confess the God of might.

The heav'nly Lamb in Jordan stood
To sanctify the crystal flood:
Our sins with that baptismal dew
Were wash'd in him who sin ne'er knew.

A strange unusual power is shown:
The water-pots are ruddy grown,
Whose waters by command divine
Their nature change, and run pure wine.

To Christ who did the Gentiles call,
Be endless glory given by all;
To God the Father we repeat
The same and to the Paraclete. *Amen.*

The Holy Name of Jesus.

JESUS, the only thought of thee
With sweetness fills my breast;
But sweeter far it is to see,
And on thy beauty feast.
No sound, no harmony so gay,
Can art of music frame;
No thoughts can reach, no words can say
The sweets of thy blest name.

Jesus, our hope when we repent;
  Sweet source of all our grace;
Sole comfort in our banishment;
  O what, when face to face!
Jesus! that name inspires my mind
  With springs of life and light;
More than I ask in thee I find,
  And lavish in delight.

No art or eloquence of man
  Can tell the joys of love;
Only the Saints can understand,
  What they in Jesus prove.
Thee then I'll seek, retir'd apart,
  From world and bus'ness free;
When these shall knock, I'll shut my heart,
  And keep it all for thee.

Before the morning light I'll come
  With Magdalen, to find,
In sighs and tears, my Jesus' tomb,
  And there refresh my mind.
My tears upon his grave shall flow,
  My sighs the garden fill;
Then at his feet myself I'll throw,
  And there I'll seek his will.

Jesus, in thy blest steps I'll tread,
  And walk in all thy ways;
I'll never cease to weep and plead,
  'Till I'm restor'd to grace.
O King of love, thy blessed fire
  Does such sweet flames excite,
That first it raises the desire,
  Then fills it with delight.

Come then, dear Lord, possess my heart;
  Chase thence the shades of night;
Come, pierce it with thy flaming dart,
  And ever-shining light. *Amen.*

For Lent.

Jerusalem.

JERUSALEM, my happy home,
How do I sigh for thee,
When shall my exile have an end,
Thy joys when shall I see.
Jerusalem, Jerusalem,
Jerusalem my happy home,
How do I sigh for thee.

No sun, no moon, in borrow'd light,
Revolve thine hours away;
The Lamb on Calvary's mountain slain,
Is thy eternal day.
Jerusalem, Jerusalem, &c.

From every eye He wipes the tear,
All sighs and sorrows cease;
No more alternate hope or fear,
But everlasting peace.
Jerusalem, Jerusalem, &c.

The thought of Thee to us is given,
Our sorrows to beguile,
To anticipate the bliss of heaven,
In His eternal smile.
Jerusalem, Jerusalem, &c.

For Passion Time.

VEXILLA regis prodeunt,
Fulget crucis mysterium,
Quo vita mortem pertulit,
Et morte vitam protulit.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

Impleta sunt quæ concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

For Lent.

The Hymn.

O BOUNTIFUL Creator! hear
The prayers with which an humble fear,
Before thy throne, this sacred Lent,
We pour from hearts with sorrow rent.

Almighty searcher of our hearts!
Thou know'st the weakness of our parts
We to thy tender mercies fly;
Ah! do thy healing grace apply.

Alas! our sins are numberless;
But we our guilt with grief confess;
Lord, for the glory of thy name,
From death our sinful souls reclaim.

Whilst we by fast our flesh restrain,
Permit us not to sin again:
O may our hearts from vices free,
For ever live and burn for thee!

Grant, O most holy Trinity!
O undivided unity;
The labour of this solemn fast,
May lead us to eternal rest. *Amen.*

For Passion Time.

BEHOLD the royal ensigns fly,
Bearing the Cross's mystery;
Where life itself did death endure,
And by that death did life procure.

A cruel spear let out a flood
Of water mix'd with saving blood,
Which, gushing from the Saviour's side
Drown'd our offences in the tide.

The mystery we now unfold,
Which David's faithful verse foretold,
Of our Lord's kingdom, whilst we see
God ruling nations from a tree.

Arbor decora et fulgida
Ornata regis purpura,
Electa digno stipite,
Tam sancta membra tangere.

Beata, cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

O Crux, ave, spes unica:
Hoc passionis tempore,

(*Instead of this last line, on the* Finding *of the* Cross, *is said,*
Paschale quæ fers guadium.

On the Exaltation *of the* Cross, *is said,*
In hac triumphi gloria.)

Piis adauge gratiam,
Reisque dele crimina.

Te, fons salutis Trinitas
Collaudet omnis Spiritus;
Quibus crucis victoriam
Largiris, adde præmium. *Amen.*

The Plaint of the B. Virgin.

STABAT Mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebat filius,
Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

O quam tristis et afflicta,
Fuit illa benedicta
Mater unigeniti.
Quæ mœrebat et dolebat,
Et tremebat cum videdat
Nati pœnas inclyti.

Quis est homo qui non fleret,
Christi matrem si videret

O lovely tree, whose branches wore
The royal purple of his gore!
How glorious does thy body shine,
Supporting members so divine!

The world's blest balance thou art made;
On thee our ransom Christ is weigh'd;
Our sins, though great, his pains outweigh,
And rescue hell's expected prey.

Hail, holy Cross! Hail, mournful tree!
Our hope with Christ is nail'd on thee;
Grant to the just increase of grace,
And ev'ry sinner's crimes efface.

Blest Trinity, we praises sing
To thee, from whom all graces spring;
Celestial crowns on those bestow,
Who conquer by the Cross below. *Amen.*

In tanto supplicio?
Quis posset non contristari
Piam matrem contemplari
Dolentem cum filio?

Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.
Vidit suum dulcem natum,
Morientem, desolatum,
Dum emisit spiritum.

Eia mater fons amoris
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum,
In amando Christum Deum,
Ut illi complaceam.

Sancta mater istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me vere tecum flere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Te libenter sociare,
In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara
Fac me tecum plangere,
Fac ut portem Christi mortem
Passionis ejus sortem,
Et plagas recolere.

Easter Hymn.

O FILII et Filiæ,
Rex cœlestis, Rex gloriæ,
Morte surrexit hodie, Alleluia;
Alleluia, Alleluia, Alleluia.

Et mane prima sabbati,
Ad ostium Monumenti,
Accesserunt Discipuli. Alleluia, &c.

Et Maria Magdalene,
Et Jacobi et Salome,
Venerunt Corpus ungere. Alleluia, &c.

In albis sedens Angelus
Prædixit Mulieribus:
In Galilæa est Dominus. Alleluia, &c.

Et Joannes Apostolus,
Cucurrit Petro citius,
Monumento venit prius. Alleluia, &c.

Discipulis astantibus,
In medio stetit Christus,
Dicens, Pax vobis omnibus. Alleluia, &c.

Ut intellexit Dydimus,
Quia surrexerat Jesus,
Remansit fide dubius. Alleluia, &c.

Fac me plagis vulnerari,
Cruce hac inebriari,
Ob amorem filii.
Inflammatus et accensus,
Per te virgo sim defensus,
In die judicii.

Fac me cruce custodiri,
Morte Christi præmuniri,
Confoveri gratia
Quando corpus morietur,
Fac ut animæ donetur,
Paradisi gloria. *Amen.*

Easter Hymn.

YOUNG men and maids rejoice and sing;
The King of heaven, the glorious King,
This day from death rose triumphing. *Alleluia.*
(*Repeat* Alleluia *three times, and so after every stanza.*)

On Sunday morn, by break of day,
His dear Disciples haste away
Unto the tomb wherein he lay. *Alleluia.*

And Magdalen, in company
With Mary of James, and Salome,
T' embalm the corpse, came zealously. *Alleluia.*

An Angel cloth'd in white they see,
When thither come; and thus spoke he,
The Lord you'll meet in Galilee. *Alleluia.*

The dear belov'd Apostle John,
Much swifter than Saint Peter run,
And first arrived at the tomb. *Alleluia.*

While in a room th' Apostles were,
Our Lord among them did appear,
And said, Peace be unto all here. *Alleluia.*

To Didymus, when all declar'd,
That Christ had ris'n, and had appeared,
He doubted still the truth he heard. *Alleluia.*

Vide, Thoma, vide Latus,
Vide Pedes, vide Manus;
Noli esse incredulus. Alleluia, &c.

Quando Thomas vidit Christum,
Pedes, manus, latus suum,
Dixit, tu es Deus meus. Alleluia, &c

Beati qui non viderunt,
Et firmiter crediderunt,
Vitam æternam habebunt. Alleluia, &c.

In hoc Festo sanctissimo,
Sit Laus et Jubilatio,
Benedicamus Domino. Alleluia, &c.

Ex quibus nos humillimas,
Devotas atque debitas,
Deo dicamus gratias. Alleluia.
Alleluia, Alleluia, Alleluia.

At Easter Time.

The Hymn.

AD regias agni dapes,
Stolis amicti candidis,
Post transitum maris rubri
Christo canamus Principi.

Divina cujus charitas
Sacrum propinat sanguinem,
Almique membra corporis.
Amor sacerdos immolat.

Sparsum cruorem postibus
Vastator horret Angelus;
Fugitque divisum mare;
Merguntur hostes fluctibus.

Jam Pascha nostrum Christus est,
Paschalis idem victima,
Et pura puris mentibus
Sinceritatis azyma.

O Thomas, view my hands, my side,
My feet; my wounds still fresh abide;
Set incredulity aside. *Alleluia.*

When Thomas his dear Saviour saw,
And touch'd his wounds with trembling awe,
Thou art my God, said he, I know. *Alleluia.*

Blessed are they who have not seen,
And yet who firm in faith have been;
With me they shall forever reign. *Alleluia.*

In this most solemn feast let's raise
Our hearts to God in hymns of praise,
And let us bless the Lord always. *Alleluia.*

Our grateful thanks to God let's give,
In humble manner, while we live,
For all the favours we receive. *Alleluia.*
Alleluia, Alleluia, Alleluia.

At Easter Time.

The Hymn.

THE Red Sea's dangers now are past;
Clad in white robes, come, let us taste
The Lamb's most royal feast, and sing
A hymn of praise to Christ our King.

The victim in this mystic feast
Is Christ himself; his love, the priest;
Love tore his flesh, love spilt his blood;
Love gives us both to be our food.

The posts, thus mark'd with sacred gore,
The wasting angel passes o'er;
The yielding sea divides its waves;
Egyptians float in liquid graves.

Our paschal feast and sacrifice,
Is Christ the Lamb, who for us dies;
Christ is the pure unleaven'd bread,
By which the purest minds are fed.

O vera cœli victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.

Victor subactis inferis
Tropheæa Christus explicat,
Cæloque aperto, subditum
Regem tenebrarum trahit.

Ut sis perenne mentibus
Paschale Jesu gaudium,
A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis,
Surrexit, ac Paraclito,
In sempiterna sæcula. *Amen.*

Ascension Day.

The Hymn.

JESUS, the Saviour of mankind,
Delight of ev'ry pious mind;
Restorer of man's fallen race,
And purest source of light and grace!

O boundless love! O matchless grace!
Thou, guiltless, tak'st the guilty's place;
And, to make wretched sinners live,
Thou, spotless Lamb! thy life would'st give.

Th' infernal gates are forc'd by thee,
Hell's captives from their chains set free;
And thou, with this triumphant train,
Ascend'st on God's right hand to reign.

Whitsunday.

VENI, Creator Spiritus,
Mentes tuorum visita;
Imple superna gratia,
Quæ tu creasti, pectora,

O true celestial sacrifice!
By thee, hell's power vanquish'd lies;
Relentless death unlocks his chains,
And life eternal, man regains!

The tyrant prince of hellish might
Thus conquer'd, and th' infernal fight
Thus won, victorious Christ displays
His trophies, and to heav'n conveys.

That we forever may possess
This joyful paschal happiness,
From death of sin, O Jesus free
Those that are born again of thee.

To God the Father, and the Son
Who rose from death, be homage done;
This praise forever let's repeat
To God the Holy Paraclete. *Amen.*

Let now kind mercy plead our cause;
Heal thou our wounds, repair our loss;
And call us to enjoy thy sight,
In realms of everlasting light.

O JESUS, whilst on earth we stay,
Guide thou our footsteps in thy way;
And soothe our sorrows with thy love,
Until we reign with thee above.

To Jesus who ascends the sky,
Be glory for eternity;
To God the Father let's repeat
The same, and to the Paraclete. *Amen.*

Whitsunday.

SPIRIT, Creator of mankind,
Come, visit ev'ry pious mind,
And sweetly let thy grace invade
Our hearts, O Lord, which thou hast made.

Qui diceris Paracletus;
Altissimi Donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus Paternæ dexteræ
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus;
Infunde amorem cordibus:
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus:
Ductore sic te prævio
Vitemus omne noxium.

Per te sciamus da Patrem
Noscamus atque Filium;
Teque utriusque spiritum
Credamus omni tempore.

Deo Patri sit gloria
Et Filio, qui a mortuis
Surrexit, ac Paraclito
In sæculorum sæcula. *Amen.*

Corpus Christi.

Vespers of the B. Sacrament.

The Psalms are, Dixit Dominus, *p.* 135 Confitebor. *p.* 136. Credidi, *p.* 158.

Psalm cxxvii.

BEATI omnes qui timent, Dominum, * qui ambulant in viis ejus.

Labores manuum tuarum quia manducabis: * beatus es, et bene tibi erit.

Thou art the Comforter, whom all,
Gift of the highest God, must call;
The living fountain, fire and love;
The ghostly unction from above;

God's sacred finger, which imparts
A sev'n-fold grace to faithful hearts;
Thou art the Father's promise, whence
We language have, and eloquence.

Enlighten, Lord, our souls, and grant
That we thy love may never want;
Let not our virtue ever fail,
But strengthen what in flesh is frail.

Chase from our minds th' infernal foe,
And peace, the fruit of love, bestow;
And lest our feet should step astray,
Protect and guide us in the way.

Make us eternal truths receive,
And practise all that we believe:
Give us thyself, that we may see
The Father and the Son in thee.

Immortal honor, endless fame,
Attend th' Almighty Father's name:
To the Son equal praises be,
And, holy Paraclete, to thee. *Amen.*

Uxor tua sicut vitis abundans * in lateribus domus tuæ.

Filii tui sicut novellæ olivarum * in circuitu mensæ tuæ.

Ecce sic benedicetur homo * qui timet Dominum.

Benedicat tibi Dominus ex Sion: et videas bona Jerusalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum, * pacem super Israel.

Lauda, Jerusalem, *p.* 155.

THE NATIVITY OF OUR LORD

Anthem.

ADESTE, fideles!
Læti triumphantes,
Venite, venite in Bethlehem,
Natum videre
Regem angelorum.
Venite, adoremus;
Venite, adoremus;
Venite, adoremus Dominum.

Deum de Deo,
Lumen de lumine,
Gestant puellæ viscera,
Deum verum
Genitum non factum.
Venite, &c.

Cantet nunc Io!
Chorus angelorum,
Cantet nunc aula cœlestium,
Gloria
In excelsis Deo;
Venite, &c.

Ergo, qui natus
Die hodierna,
Jesu tibi sit gloria.
Patris æterni
Verbum caro factum,
Venite, &c.

The same, in English.

WITH hearts truly grateful
Come, all ye faithful,
To Jesus, to Jesus in Bethlehem
See Christ your Saviour,
Heav'n's greatest favour.
Let's hasten to adore him,
Let's hasten to adore him,
Let's hasten to adore him, our God and King.

God to God equal,
Light of light eternal;
Carried in virgin's ever spotless [womb,
He all preceded,
Begotten, not created.
Let's hasten, &c.

Angels now praise him,
Loud their voices raising:
The heav'nly mansions with joy now ring,
To him who's most holy,
Be honour, praise and glory.
Let's hasten, &c.

To Jesus, this day born,
Grateful homage return;
'Tis he, who all heav'nly gifts does [bring
Word increated,
To our flesh united.
Let's hasten, &c.

We joyfully singing,
Grateful tributes bringing,
Praise him, and bless him in heav'nly hymns.
Angels implore him,
Seraphs fall before him.
Then e'er let us adore him—our God and King.

Another Hymn.

AVE verum corpus natum
De Maria Virgine,
Vere passum, immolatum,
In cruce pro homine.

Cujus latus perforatum
Unda fluxit et sanguine
Esto nobis prægustatum,
Mortis in examine

O Jesu dulcis!
O Jesu pie!
O Jesu fili Mariæ
Tu nobis miserere.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino,
Nobis donet in patria. *Amen.*

The following are sometimes sung at the benediction of the Blessed Sacrament.

Chorus. Adoremus in æternum
Sanctissimum Sacramentum.

Solo. Laudate Dominum, *p.* 143.

The same, in English.

Prostrate in trembling awe let's all adore
This holy Sacrament for ever more.

Another Hymn.

HAIL! real body of our Lord,
From spotless Virgin born;
Hail! Victim, stretch'd upon the cross,
And for us bruis'd and torn.

Thy side with cruel spear transpierc'd,
Let out a saving flood,
(To wash our sinful stains away,)
Of water mix'd with blood.

O heav'nly manna! be our food,
Whilst in this life we stay;
And when death comes, prepare our souls
To meet the judgment day.

O gracious Jesus! bounteous Lord!
O Mary's clement Son!
Let sinners grace and pardon find,
Before thy mercy's throne.

The following Antiphons to the Blessed Virgin are sometimes added.

SUB tuum præsidium confugimus
Sancta Dei genitrix.
Nostras deprecationes ne
Despicias in necessitatibus nostris.
Sed a periculis cunctis,
Libera nos semper, Virgo,
Gloriosa et benedicta.

The same, in English.

O HOLY Mother of our God!
To thee for help we fly;
Despise not this our humble prayer,
But all our wants supply.

O glorious Virgin, ever blest!
Defend us from our foes;
From threat'ning dangers set us free,
And terminate our woes.

All Saints.

The Hymn.

PLACARE, Christe, servulis,
Quibus Patris clementiam
Tuæ ad tribunal gratiæ
Patrona virgo postulat.

Et vos beata, per novem
Distincta gyros Agmina,
Antiqua cum præsentibus,
Futura damna pellite.

Apostoli cum vatibus,
Apud severum Judicem,
Veris reorum fletibus
Exposite indulgentiam.

Vos purpurati Martyres
Vos candidati præmio
Confessionis exules
Vocate nos in Patriam.

Another.

INVIOLATA, integra et casta es, Maria;
Quæ es effecta fulgida cœli porta.
O Mater alma Christi charissima!
Suscipe pia laudum præconia,
Quænunc devota flagitant corda et ora;
Nostra ut pura pectora sint et corpora.
Tua per precata dulcisona
Nobis concedas veniam per sæcula.
O benigna! O Regina! O Maria!
Quæ sola inviolata permansisti.

Another.

Solo. O SANCTISSIMA, O purissima
Dulcis Virgo Maria.
Chorus. Mater amata, intemerata
Ora, ora pro nobis.
Solo. Tota pulchra es, O Maria!
Et macula non est in te. *Chor.* Mater, &c.
Solo. Sicut lilium inter spinas
Sic Maria inter Filias. *Chor.* Mater &c.

All Saints.

The Hymn.

O JESUS, let thy anger cease,
Thy Virgin Mother for our peace
At thy tribunal pleading stands,
And mercy earnestly demands.

And you, O Angels, who in nine
Distinguish'd orders glorious shine,
Preserve our minds, our hearts and wills
From present, past, and future ills.

Ye Prophets and Apostles plead
Before our Judge, and intercede
For sinners, that by tears unfeign'd
His pard'ning grace may be obtain'd.

Ye crimson troops of Martyrs bright,
And Confessors array'd in white,
Let us no longer exil'd roam,
But call us to our heavenly home.

Chorea casta virginum,
Et quos eremus incolas
Transmisit astris, cœlitum
Locate nos in sedibus.

Auferte gentem perfidam
Credentium de finibus,
Ut unus omnes unicum
Ovile nos Pastor regat.

Deo Patri sit gloria,
Natoque Patris unico,
Sancto simul Paraclito,
In sempiterna sæcula. *Amen.*

COMPLIN

CONVERTE nos, Deus, salutaris noster
Et averte iram tuam a nobis. Deus, in adjutorium meum intende. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, &c.
Ant. Miserere.

Psalm iv.

CUM invocarem, exaudivit me Deus justitiæ: in tribulatione dilatasti mihi.
Miserere mei: et exaudi orationem meam.
Filii hominum, usquequo gravi corde: ut quid diligitis vanitatem et quæritis mendacium.
Et scitote quoniam mirificavit Dominus sanctum suum: Dominus exaudiet me cum clamavero ad eum.
Irascimini, et nolite peccare, quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.
Sacrificate sacrificium justitiæ, et sperate in Domino. multi dicunt, quis ostendit nobis bona?
Signatum est super nos lumen vultus tui, Domino dedisti lætitiam in corde meo.
A fructu frumenti, vini et olei sui: multiplicati sunt.
In pace in idipsum: dormiam et requiescam.

Chaste Virgins, and ye truly wise,
Who from the deserts fill'd the skies,
For us an everlasting reign
Amongst the Saints of Christ obtain.

From Christian lands those faithless chase,
Who Christian truths and faith deface:
That all mankind united may
One Pastor of our souls obey.

To God the Father, and the Son,
And Holy Spirit, Three in One,
Be equal glory, equal praise,
For an eternal age of days. *Amen.*

Quoniam tu, Domine, singulariter in spe: constituisti me.
Gloria Patri, &c.

Psalm xxx.

IN te, Domine, speravi, non confundar in æternum: in justitia tua libera me.

Inclina ad me aurem tuam, accelera ut eruas me.

Esto mihi in Deum protectorem et in domum refugii: ut salvum me facias.

Quoniam fortitudo mea et refugiuin meum es tu: et propter nomen tuum-deduces me et enutries me.

Educes me de laqueo hoc quem absconderunt mihi: quoniam tu es protector meus.

In manus tuas commendo spiritum meum: redemisti me, Domine Deus veritatis.

Gloria Patri, &c.

Psalm xc.

QUI habitat in adjutorio altissimi: in protectione Dei cœli commorabitur.

Dicet Domino, susceptor meus es tu, et refugium meum: Deus meus sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero.

Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: ab incursu et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis, et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: altissimum posuisti refugium tuum.

Non accedet ad te malum; et flagellum non appropinquibit tabernaculo tuo.

Quoniam Angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum, protegam eum, quoniam cognovit nomem meum.

Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione, eripiam eum et glorificabo eum.

Longitudine dierum replebo eum, at ostendam illi salutare meum.

Gloria Patri, &c.

Psalm cxxxiii.

ECCE nunc benedicite Dominum: omnes servi Domini.

Qui statis in domo Domini: in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: et benedicite Dominum.

Benedicat te Dominus ex Sion: qui fecit cœlum et terram.

Gloria Patri, &c.

Ant. Miserere mei. Domine, et exaudi orationem meam.

Hymn.

TE lucis ante terminum,
Rerum creator poscimus,
Ut solita clementia,
Sis præsul ad custodiam.

Procul recedant somnia,
Et noctium phantasmata,
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum,
Regnat cum Sancto Spiritu. *Amen.*

Little Chapter, Jerem. 14.

TU autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos: ne derelinquas nos, Domine Deus noster.

Deo gratias.

In manus tuas, Domine, commendo spiritum meum. In manus, &c.

Redemisti nos, Domine, Deus veritatis. Commendo spiritum meum.

Gloria Patri, &c.

In manus tuas, Domine, commendo spiritum meum.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

Ant. Salva nos.

Canticle of Simeon, Luc. 2.

NUNC dimittis servum tuum, Domine: secundum verbum tuum in pace.

Quia viderunt oculi mei, salutare tuum.

Quod parasti: ante faciem omnium populorum.

Lumen ad revelationem gentium: et gloriam plebis tuæ Israel.

Gloria Patri, &c.

Ant. Salva nos, Domine, vigilantes; custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

Oremus.

VISITA, quæsumus, Domine, habitationem nostram, et omnes insidias inimici ab ea longe repelle; Angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum, &c.

THE FESTIVALS EXPLAINED.

SUNDAY, a day dedicated by the apostles to the more particular service and honour of Almighty God, on which, by the precept of the church, all who have no lawful impediment, are obliged to be present at the most adorable sacrifice of the Mass. And it is transferred from the Jewish Sabbath to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that day, whence it is called *The Lord's Day*, and *Sunday* from the heathens dedicating it to the sun.

January 1.—The CIRCUMCISION of our LORD JESUS CHRIST, called *New-Year's-Day*, is a feast of OBLIGATION; that is, the church demands of every one who is not prevented by infirmity, distance, or particular situation in life, to be present at the most adorable sacrifice of the Mass; and the like is to be observed on all other days which are marked of obligation: but the absent are not to infer, from the lawful impediments to their being present, that they are quitted from the obligation; they may intentionally present themselves to join with those who are present at the Mass, and, if convenient, make use of such devotions as are allotted to the time, or by saying the rosary or other prayers, seek to obtain a share in the advantages of this divine institution.

This festival is to commemorate the first shedding of the blood of our dear Redeemer, when he complied with the sacrament of the old law, (*Gen.* xvii. 12.) commanding all male children, on the eighth day from their birth, to undergo this ceremony, though not necessary to him who was all purity; yet, having taken the nature of man, he chose to submit to the weakness of our understanding, and received on this day the name Jesus (*Luke* xviii. 31.) which signifies Saviour.

Jan. 6.—*Epiphany of our Lord*, a feast of obligation in memory and honour of Christ's manifestation to the Gentiles by an extraordinary star, which conducted the three kings from the East to adore him in the manger,

where they presented him with gold, myrrh, and frankincense, in token of his regality, humanity, and divinity, or of his being God, King, and Man. The word Epiphany comes from the Greek, and signifies a manifestation; and it is called Twelfth Day, because celebrated the twelfth day after Christ's birth, exclusively. The same day are commemorated our Saviour's baptism, and his first miracle of turning water into wine at the wedding of Cana in Galilee.

Jan. 25.—Conversion of St. Paul. This feast was instituted by the church to perpetuate the memory of his miraculous conversion, which happened on this day, in the 35th year of Christ, as he was going with letters from Jerusalem to Damascus, to persecute the Christians, when suddenly a voice from heaven called him, and of a persecutor rendered him an apostle, (*Acts* xi.)

Feb. 2.—Candlemas-Day, or the Purification of the B. Virgin, a feast of devotion; that is, all who can would do well to hear mass; but the precept of obligation by a late grant is dispensed with. It is in memory and honour both of *the presentation of our blessed Lord, and the Purification of the Virgin Mary* in the temple of Jerusalem the fortieth day after her happy delivery, according to the law of Moses (*Lev.* xii.) and is called *purification*, from the Latin word *purifico*, which signifies to *purify;* not that the blessed Virgin had contracted any sin by her childbirth which needed purifying, being the mother of purity itself, but because other women were, by this ceremonious rite, freed from the legal impurity of childbirth, to which, out of her great humility, she submitted. It is called Candlemas, because before mass is said, the church blesses her candles for the whole year, and makes a procession with them in the hands of the faithful, in memory of the light wherewith Christ illuminated the whole church at his *presentation*, when old Simeon styled him *a light to the revelation of the Gentiles, and the glory of his people Israel*, (Luke ii. 32.)

Septuagesima, *Sexagesima*, and *Quinquagesima Sundays*, are days set apart by the church for acts of penance and mortification, and are a certain gradation or preparation to the devotion of Lent, being more proper

and immediate to the passion and resurrection of Christ; taking their numeral denominations from their being about seventy, sixty, and fifty days before Easter.

Shrovetide signifies the time of confession; for our ancestors used to say, *we will go shrift;* and in the more primitive times, it was the custom of all good Christians then to confess their sins to a priest, the better to prepare themselves for a holy observance of Lent, and worthy receiving the blessed sacrament at Easter.

Ash-Wednesday, a day of public penance and humiliation through the whole church of God; so called from the ceremony of blessing ashes, wherewith the priest signs the people with a cross on their foreheads, giving them this wholesome admonition, *Remember, man, that dust thou art, and unto dust thou shalt return*, (Gen. ii. 9.) to remind them of their mortality, and prepare them for the holy fast of Lent; the *ashes* are made of the *palms* blessed the Palm Sunday before. During Lent, about five o'clock, each of the chapels in Philadelphia choose one evening every week, except Holy Week, for saying Complin, and giving benediction, and have a discourse expressive of the nature of this penitential season.

Lent is called in Latin *Quadragesima*, because it is a fast of forty days, except Sundays, which are only abstinence, instituted by the church in a grateful commemoration of Christ's fasting forty days in the desert.

Passion-Sunday, so called from the *passion of Christ* then drawing nigh, was ordained by the church more closely to prepare us for the worthy celebration of that solemnity. This day crucifixes, &c. are covered in churches with mourning colour, both to commemorate our Saviour's going out of the temple and hiding himself, and to dispose us to compassionate his sufferings.

Palm-Sunday, the first day of the Holy Week, is in memory and honour of our Lord's triumphant entry into Jerusalem, so called from the *palm-branches* strewed under his feet by the Hebrew children, crying, *Hosanna to the Son of David*, (Matt. xxi.) And therefore this day the church blesses *palms*, and makes a solemn procession. in memory of the humble triumph of our Saviour, the people bearing *palm-branches*. And in the

mass is read the passion of our blessed Redeemer from the Gospel of St. Matthew, as that from St. Mark is on Tuesday, and from St. Luke on Wednesday.

On *Wednesday*, *Maunday-Thursday*, and *Good-Friday*, the office of Tenebræ, which signifies darkness, is said or sung in the chapels of London about five o'clock in the evening, and the fourteen yellow lights in the triangular branch extinguished at the end of each psalm, one by one, leaving only that which is a white one at the top lighted; and at the end of every second verse of the *benedictus*, one of the lights on the altar is also extinguished till the whole six are put out; and during the psalm *miserere*, the white candle is taken from the triangular branch, and hid till the noise, which is made to represent the convulsed state of nature at the time of the death of her Maker, and then brought forth, and put lighted in the place, on the branch from which it was taken, which is to remind us that the divinity never was separated from the humanity.

Maundy-Thursday, in memory of our Lord's last supper, when he instituted the *blessed sacrament* of his precious body and blood, so called from the first word of the anthem, *Mandatum*, &c. (John xiii. 34.) *I give you a new command, that you love one another, as I have loved you;* which is sung on that day in the church, when the prelates begin the ceremony of washing the people's feet, in imitation of Christ's washing those of his disciples, before he instituted that blessed sacrament. On Maundy-Thursday there is but one mass, the organ plays and bells ring during the *Gloria in excelsis Deo*, and then cease till the same begins on Holy-Saturday. On this day two hosts are consecrated, one of which is left for public adoration the remainder of the day; and various decorations are usual in this country in honour of this solemnity of the blessed sacrament.

Good-Friday, the most sacred and memorable day, on which the great and glorious work of our redemption, was consummated by our Saviour Jesus Christ on his bloody cross, between two thieves at Jerusalem.

The sacred host continues exposed during the office, for there is no mass on this day; the passion from St.

John is read, the cross is uncovered with great solemnity, and the justly merited relative respect paid by the faithful, as to the image of that on which the redemption of mankind was completed.—There is a discourse in general on this occasion.

Holy Saturday.—The great functions of this day were formerly done in the night, and are begun by blessing the fire, lighting the triple candle, blessing the paschal candle, and grains of incense in form of five nails, which are stuck into it, reading twelve prophecies concerning the great events which those days represent; blessing the font for baptizing, of which an explanation is given in the Holy Week Book: and the first mass and vespers for Easter is said. On beginning the *Gloria in excelsis Deo*, the organ plays and the bells ring, which they had not done from the same time on Maundy-Thursday. From this day till the ascension, the paschal candle is lighted up at the gospel, to remind us that our blessed Saviour was with us on the earth till his glorious ascension, instructing his apostles and faithful in all truths.

The four *Ember* Weeks, in Latin *quatuor tempora*, are times of public prayer, fasting, and procession, saying the litany of the saints, partly instituted for the successful ordination of priests and ministers of the church, which is at these four seasons of the year commonly performed, and partly to beg and give thanks to God for the fruits of the earth: *ember* comes from the Greek word *emera*, a day; others call them *ember-days*, from the ancient religious custom of eating nothing on those days till night, and then only a cake baked under the embers, called ember-bread.

Wakes, or *country feasts*, are usually observed on the Sunday next after the saint's day to whom the parish church is dedicated, and took origin from a letter written by St. Gregory the Great to St. Melitus, abbot, who was sent into England with St. Augustin, in these words:—"It may therefore be permitted them (the English) that on the dedication days, or other solemn days of martyrs, they may make them bowers about their churches, and refreshing themselves, and feasting together after a good religious sort, kill their oxen now to the praise of

God, and increase of charity: which before they were wont to sacrifice to the devil."—*Bede's Eccl. Hist. chap.* 30. And they are called wakes, because on the vigils of those feasts people were wont at night to awake from sleep, and go to prayers.

Feb. 24.—St. Matthias, a feast of devotion, chosen by the college of apostles to supply the place of Judas the traitor: he was crowned with martyrdom in Jewry, in the year 74.

March 19.—St. Gregory, surnamed the Great, for his admirable works and indefatigable labours: amongst which, his sending for the conversion of our isle St. Augustin, with other holy monks of St. Benedict's rule, is not the meanest fruit of his many toilsome labours; and for which he is worthily styled by St. Bede, the apostle of England: he died anno 604.

March 17.—St. Patrick, a feast of devotion, son to Calphurnius, a noble Briton of Pembrokeshire, being educated by his uncle, the great St. Martin of France, was ordained by Pope Celestin, anno 431, and sent to preach the gospel, first to the Scots, then to the Irish, which nation he converted, and became their apostle; he died full of sanctity and miracles, aged 122, anno 461.

March 19.—St. Joseph, a feast of devotion, spouse of our blessed Lady; he died in Judea about the 12th year of Jesus Christ.

March 25.—*Annunciation of our Lady*, a feast of obligation, in memory of the angel Gabriel's most happy embassy to her; upon which, by her consent, and the operation of the Holy Ghost, the Son of God was incarnate in her sacred womb.

Easter-day, in Latin *pascha*, a great festival in memory and honour of our Saviour's resurrection from the dead on the third day after his crucifixion, (*Matt.* xxviii. 6.) It is called Easter from Oriens, the East, or rising, one of Christ's titles: *And his name* (says the prophet Zacharias, chap. 6.) *is Oriens.* Easter-Monday also is a feast of obligation in memory of our Lord's first apparition after his resurrection; which is commemorated on this day for the greater solemnity of his festival. Easter-Tuesday is a feast of devotion.

Low-Sunday, in Latin *Dominica in albis*, is the octave of Easter-day, and so called from the catechumens' white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

Holy Thursday, or *Ascension-day*, a feast of obligation, solemnized in memory of Christ's glorious ascension into heaven on the fortieth day after his resurrection, in the sight of his apostles and disciples, (*Acts* i. 9.) for which reason the paschal candle at the end of the gospel is taken away to signify the same.

April 23.—St. George, a feast of devotion, martyr of Cappadocia, about the year 300, of whom the Roman martyrology says, that the church of God honours his glorious martyrdom among other martyrs. He was chosen in a special manner as chief patron of our English nation, at the instance of the glorious Prince Henry V. when he undertook his expedition for regaining France; when it was also ordained by a provincial constitution, that his feast should be kept holy; and his solemnity is observed with a double office and octave throughout the whole realm.

April 25.—St. Mark, evangelist, a feast of devotion, was disciple and interpreter to St. Peter, who writing his gospel at the request of the Christians at Rome, took it with him into Egypt, where first preaching at Alexandria, he founded that church; and afterwards being apprehended for the faith of Christ, was bound with cords, dragged upon stones, and shut up in a close prison, where he was comforted by an angelic vision, and an apparition of our Lord. Finally he was called to heaven, in the eighth year of Nero. On this day the long litanies are said, and abstinence from flesh is observed, to obtain a blessing on the fruits of the earth.

May 1.—SS. Philip and James, apostles, a feast of devotion. After the first had converted almost all Scythia to the faith of Christ, being fastened to a cross, was stoned to death, making a glorious end at Hierapolis in Asia, anno 54. The second, called our Lord's brother, was the first bishop of Jerusalem, where being thrown from a pinnacle of the temple, his thighs broke, and

wounded in the head with a fuller's club, he gave up the ghost, and was buried near the temple, anno 63.

May 3.—*Finding the Holy Cross*, otherwise called *Holy Rood-day*, a feast in memory of the miraculous finding the holy cross, whereon our blessed Saviour suffered, by St. Helen, mother of Constantine the Great, anno 326, after it had been hid by the infidels 180 years, who had erected a statue of Venus in place of it.

Rogation-week being always the next but one before Whit-Sunday, is so called, because on Monday, Tuesday, and Wednesday, rogations (from *rogo*, to ask or pray) and litanies of the saints are used, with abstinence from flesh enjoined by the church to all persons, not only for a devout preparative to the feast of Christ's glorious ascension and pentecost; but also to beg and supplicate the blessing of God on the fruits of the earth. The Belgians call it cruis-week, i. e. *cross-week*, and so it is called in some parts of England; because when the priest goes on those days in procession, the cross is carried before him. In the north of England it is called *gang-week*, from the *ganging*, or going in procession then used.

Whit-Sunday, or *Pentecost*, a solemn feast in memory and honour of the descent of the Holy Ghost on the heads of the apostles in the shape of tongues of fire, (*Acts* ii. 3.) Pentecost in Greek signifies the *fiftieth*, it being the fiftieth day after the resurrection; and it is called *Whit-Sunday*, from the catechumens being anciently clothed in white, and admitted on the eve of this feast to the sacrament of Baptism. The old Saxons called it *Whit-Sunday*, i. e. Holy Sunday. Whit-Monday is also of obligation, but Whit-Tuesday is only of devotion.

Trinity-Sunday, the octave of Whit-Sunday, dedicated to the honour of the most blessed Trinity; to signify, that the works of our redemption and sanctification, then completed, are common to the Three Persons.

Corpus Christi, a feast of obligation, being always the Thursday after Trinity-Sunday, is a feast instituted by the church in honour of the blessed sacrament of the altar; and receives its denomination from the body of Christ substantially present there: on this day in all catholic countries, that adorable sacrament is most solemn-

ly carried about in procession; the priest and people expressing their highest devotions in hymns and prayers, accompanied with all other outward testimonies of pious affection, as music, flowers strewed along the streets, and their best tapestries on the walls, &c.

May 26.—St. Augustin, archbishop of Canterbury, was sent over by St. Gregory the Great, to preach the christian faith to the British nation: he first converted Ethelbert king of Kent, and afterwards with others sent as coadjutors to him, and their successors, reconciled the whole nation to the faith and law of Christ, and so became the apostle of that nation. He died in all sanctity of life, anno 608, and was buried in his own cathedral at Canterbury, whereof he was the first archbishop. His feast was used to be very solemnly kept holy throughout the whole diocese.

June 11.—St. Barnaby, a feast of devotion, born in Cyprus, and ordained apostle of the Gentiles by St. Paul, travelled with him into many provinces, exercising the function of preaching the gospel committed to him; and lastly, going into Cyprus, there adorned his apostleship with a glorious crown of martyrdom, anno 50, whose body, himself revealing it, was found in the time of Zeno the emperor, with St. Matthew's Gospel in his own hand-writing.

June 22.—St. Alban, first martyr of the British nation in the time of Dioclesian; he suffered for entertaining a priest at Verulam, now from him called St. Alban's, under Asclepiodatus, president of Britany, anno 303.

June 24.—Nativity of St. John Baptist, a feast of devotion, our Lord's precursor, son of Zachary and Elizabeth, who being yet in his mother's womb, was replenished with the Holy Ghost.

June 29.—St. Peter and St. Paul, a feast of obligation; they are joined in one solemnity, because they were principal co-operators under Christ in the conversion of the world, the first converting the Jews, the other the Gentiles; and were both martyred at the same place, Rome, and on the same day.

July 7.—Translation of St. Thomas of Canterbury, a feast ordained by a provincial constitution, in the time of

Simon Islip, archbishop of Canterbury, to be solemnly observed and kept holy throughout the nation, in memory of his sacred relics being taken up and reposed in a most costly shrine, and placed in a more eminent part of his own cathedral, where they were had in great veneration, till the days of king Henry VIII. 1539.

July 25.—St. James the Great, a feast of devotion, brother to St. John the evangelist, was about the feast of Easter beheaded at Jerusalem by Herod Agrippa, anno 42. His relics were on this day translated to Compostella in Spain, where they were had in great veneration, people resorting thither from all parts of Christendom to pay their pious devotions, and fulfil their vows.

July 26.—St. Anne, a feast of devotion, mother of the blessed Virgin Mary.

July 27.—St. Joseph of Arimathea, a noble senator, who having buried Christ, came out of Jewry into Britany with Joseph his son, and divers others, and obtained of King Arviragus, a little island in Somersetshire, now called Glastenbury; where building for himself and companions a little oratory, and leading a solitary life, replenished with merits and old age, he reposed in our Lord, anno 82.

Aug. 10.—St. Laurence, a feast of devotion, deacon to Pope Xystus II, was most cruelly broiled on a gridiron for the faith of Christ, which martyrdom he suffered with incomparable fortitude and patience, anno 253.

Aug. 15.—Assumption of the B. V. Mary, a feast of obligation, in memory of her being taken up into heaven, both body and soul, after her dissolution, which is a constant tradition in the church, ever piously believed, and happened anno 36.

Aug. 24.—St. Bartholomew, apostle, a feast of devotion, who having preached the gospel in India, and passing thence into the greater Armenia; after he had converted innumerable people to the faith, was barbarously flayed alive by command of King Astirages; and then beheaded, anno 44.

Aug. 28.—St. Helen, an English woman by birth, was mother to Constantine the Great, the first christian emperor, who first gave example to other princes to main-

tain and amplify the church of God. She was daughter of Prince Coel of Britany; and for her zeal to christianity, became worthy both of an earthly and heavenly crown. Her sacred relics were translated from Rome to Rhemes in France, where they are kept with due veneration. She died anno 326.

Sept. 8.—Nativity of the blessed Virgin, a feast of devotion, is in memory of her happy and glorious birth, by whom the Author of all life and safety was born to the world.

Sept. 21.—St. Matthew, apostle and evangelist, a feast of devotion, who preaching the gospel in Ethiopia, was slain at the altar as he celebrated the divine mysteries, anno 44.

Sept. 29.—St. Michael Archangel, or Michaelmas-day, a feast of devotion, signifies a solemnity or solemn mass, in honour of him, and all the nine orders of angels; as also to commend the whole church of God to their patronage and prayers, by whose charitable ministry we have received of God, the original source, so many benefits. And it is called the dedication of St. Michael, from the dedicating a church to him, in Rome, by Pope Boniface III. anno 606.

Oct. 18.—St. Luke, evangelist, who, after he had endured many afflictions for the name of Christ, filled with the Holy Ghost, died in Bithynia, in the year of our Lord 74, whose sacred bones were brought to Constantinople, and thence translated to Padua.

Oct. 28.—St. Simon the Canaanite, and Jude, otherwise called Thaddeus, a feast of devotion; the first preached the gospel in Egypt, the other in Mesopotamia; and afterwards going together into Persia, after having converted an infinite multitude of that nation to the faith, they accomplished their martyrdom in the year 68.

Oct. 29.—St. Bede, commonly called Venerable, for having illustrated the church of God with his learning and piety, was delivered up to the monastery of SS. Peter and Paul, at Wearmouth in the bishopric of Durham, at seven years of age, and educated in all good literature, as well as monastic discipline, under the pious care of St. Bennet Biscop. At thirty he was ordained priest, by

John the ordinary of that diocese, at the appointment of Acca archbishop of York. He died anno 734, on the day of our Lord's ascension, and was buried in his own monastery, but afterwards translated to Durham. His feast is now kept with a double office, on the 28th of October.

Nov. 1.—All Saints, or All Hallows, a feast of obligation, in memory and honour of all the saints; since the whole year is too short to afford us a separate feast for each.

Nov. 2.—All Souls, a day appointed by the church for the living to offer prayers and suffrages for the souls of the faithful departed.

Nov. 30.—St. Andrew, apostle, a feast of devotion, who preached the gospel in Thrace and Scythia; but apprehended by Egeas the proconsul, was first imprisoned, then most cruelly beaten, and lastly fastened to a cross, whereon he lived two days, preaching to the people; and having besought our Lord not to permit him to be taken down, encompassed with a great light from heaven, he gave up his blessed soul at Patras, in Achaia, anno 69.

The four Sundays of Advent, preceding Christmas, were instituted by the church with particular offices commemorative of the benefits of our Saviour's coming to redeem the world by his happy birth.

Dec. 8.—Conception of the glorious and ever Blessed Virgin Mary, Mother of God, a feast of devotion, first instituted by St. Anselm, archbishop of Canterbury, anno 1070, and commanded afterwards by Sixtus IV. to be generally observed throughout the church, anno 1476.

Dec. 21.—St. Thomas, apostle, a feast of devotion, who having preached the gospel to the Parthians, Medes, Persians, and Hyrcanians, went into India, where he instructed that people in the christian faith, for which he was thrust through the body with lances, and gave up his blessed soul at Calamina, anno 44.

Dec. 25.—The NATIVITY of our LORD JESUS CHRIST, a solemn feast of obligation, yearly celebrated by the catholic church, even from the apostles' time, in memory of our Saviour's birth at Bethlehem; and is called Christmas, from the mass celebrated on that day in honour of his holy birth.

Dec. 26.—St. Stephen, a feast of devotion, the first martyr after Christ's ascension, was stoned to death by the Jews, anno 34.

Dec. 27.—St. John, apostle and evangelist, a feast of devotion, who after writing his gospel, his banishment, and receiving the revelations, lived to the time of Trajan the emperor, and both founded and governed the churches of Asia. Finally, worn out with old age, he died at Ephesus, aged 93, anno 68, and was buried near the same city.

Dec. 28.—Holy Innocents, a feast of devotion, in memory of the babes slain by Herod, when he sought our blessed Saviour; and is called Childermass, from the particular commemoration of those martyred children in the mass of that day.

Dec. 29.—St. Thomas, a feast of devotion, archbishop of Canterbury, primate of all England, and patron of the English clergy, who for maintaining the privileges of the Church of God, was martyred in his own cathedral at vespers, in the year of our Lord 1170.

All other festivals which bear the names of saints are instituted by the church to honour God, to teach us to imitate their virtues, respect their sufferings or martyrdoms, and to supplicate support and comfort, under whatever affliction or contradictions in life he may be pleased to permit, as the test of our fidelity, and that we may be ever ready to join in saying, with the blessed spirits in heaven,

GLORY BE TO GOD ON HIGH.

THE MANNER OF SERVING A PRIEST AT MASS.

The Clerk must kneel at his left hand, and answer him as follows:

P. INTROIBO ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Judica me Deus, et discerne causam meam, de gente non sancta: ab homine iniquo et doloso erue me.

C. Quia tu es Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus meus. Quare tristis es, anima mea, et quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

P. Confiteor Deo, &c.

C. Misereatur tui Omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli archangelo, beato Joanni baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere. (*Knock your breast and say*) Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem archangelum, beatum Jo-

annem baptistam sanctos apostolos Petrum et Paulum, omnes sanctos, et te Pater—orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c.

C. Amen.

P. Indulgentiam, absolutionem, &c.

C. Amen.

P. Deus; tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

C. Christe eleison.

P. Christe eleison.

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum—or, Flectamus genua.

C. Et cum spiritu tuo—or, Levate.

[*At the end of the epistle, say,* Deo gratias—*then remove the mass book, and ever kneel or stand on the contrary side of it.*]

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sequentia sancti evangelii secundum, &c.

[*Making the sign of the cross, say:*]

C. Gloria tibi, Domine.

[*Make a reverence at the beginning and ending of the gospel, and at the name of Jesus—and at the end say:*]

C. Laus tibi, Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

[*Here the clerk is to give wine and water, and prepare the basin, water and towel, for the priest. The pries*

having washed, let him kneel in his former place, and answer.]

P. Orate, fratres.

C. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum et justum est.

[*At sanctus, sanctus, sanctus, &c. ring the little bell.*]

When you see the priest spread his hands over the chalice, you must give warning, by the bell, of the consecration, which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, you must ring during the elevation of the host:—As often as you pass by the blessed sacrament, you must adore on your knees.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et cum spiritu tuo.

P. Pax tecum.

C. Et cum spiritu tuo.

(*Pausing a little, rise, and make adoration to the sacrament. The priest's communion being ended, be ready to give him wine and water. If there be communicants, provide a towel, and say the confiteor. After they have received, remove the book to the left hand of the altar; take away the towel from the communicants, if there be any, and return to your former place.*)

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Ite; missa est: or, benedicamus Domino.
C. Deo gratias.
(*In masses for the dead.*)
P. Requiescant in pace.
C. Amen.
(*Remove the book if it be left open; kneel and take the priest's blessing.*)
P. Pater, et Filius, et Spiritus Sanctus.
C. Amen.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Initium (or, sequentia) sancti evangelii, &c.
C. Gloria tibi, Domine.
(*At the end say*, Deo gratias.
Put out the candles, and lay up all decently and carefully.
If you have leisure, meditate awhile, kiss the altar, saying:)
I will adore in the place where his feet stood, and depart.

Te Deum Laudamus.

WE praise thee, O God; we acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting.

To thee all the Angels cry aloud. The heavens and all the powers therein; to thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Lord God of Sabaoth.

Heaven and earth are full of the majesty of thy glory. The goodly fellowship of the prophets praise thee.

The glorious company of the apostles praise thee.

The Holy Church throughout all the world doth acknowledge thee.

The whole army of Martyrs praise thee.

Father of an infinite majesty, thine honourable, true, and only Son, also the Holy Ghost the Comforter, thou art the King of Glory.

O Christ, the everlasting Son of the Father, when thou tookest upon thee to deliver man, thou didst not abhor the virgin's womb when thou hadst overcame the sharpness of death.

Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God in the glory of the Father.

We believe that thou shalt come to be our judge, therefore pray thee help thy servants whom thou hast redeemed with thy precious blood. Save, O Lord! save thy people, and make them to be numbered with thy saints in glory everlasting. Bless thine heritage, govern them and lift them up for ever and ever. Day by day we magnify thee, and we worship thy name, ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, as our trust is in thee.

Lord, let thy mercy lighten upon us.

Lord, in thee have I trusted,

Let me never be confounded. Amen, Amen, Amen.

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